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A

GREEK GRAMMAR,

FOR THE

USE OF LEARNERS.

By E. A. SOPHOCLES, A. M.

ELEVENTH EDITION.

HARTFORD.

H. HUNTINGTON, 180 MAIN STREET,

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P R E F A C E.

THE materials, of which this compendious Grammar is composed, have been drawn from the best sources.

The examples given in the Syntax are taken from the following classic authors : — Homer, Hesiod, Pindar, Æschylus, Sophocles, Euripides, Aristophanes, Theocritus; Herodotus, Thucydides, Xenophon, Lysias, Isocrates, Æschines, Demosthenes, Plato, Aristotle.

Those rules, which should be first read and which should be committed to memory, are printed in the largest type (as § 136. 1).

E. A. S.

NEW HAVEN,

October 20th, 1839.

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PART I.

LETTERS AND SYLLABLES.

THE GREEK ALPHABET.

§ 1. 1. The Greek alphabet consists of the following twenty-four letters :

Figure.	Representative.	Name.
<i>A</i> α	<i>A</i> a	<i>Ἄλφα Alpha</i>
<i>B</i> β β	<i>B</i> b	<i>Βῆτα Beta</i>
<i>Γ</i> γ γ	<i>G</i> g	<i>Γάμμα Gamma</i>
<i>Δ</i> δ	<i>D</i> d	<i>Δέλτα Delta</i>
<i>E</i> ε	<i>E</i> ě	<i>Ἐψιλόν Epsilon</i>
<i>Z</i> ζ	<i>Z</i> z	<i>Ζῆτα Zeta</i>
<i>H</i> η	<i>E</i> ē	<i>Ἡτα Eta</i>
<i>Θ</i> θ θ	<i>TH</i> th	<i>Θῆτα Theta</i>
<i>I</i> ι	<i>I</i> i	<i>Ἰῶτα Iota</i>
<i>K</i> κ	<i>K</i> k	<i>Κάππα Kappa</i>
<i>Λ</i> λ	<i>L</i> l	<i>Λάμβδα Lambda</i>
<i>M</i> μ	<i>M</i> m	<i>Μῦ Mu or My</i>
<i>N</i> ν	<i>N</i> n	<i>Νῦ Nu or Ny</i>
<i>Ξ</i> ξ	<i>X</i> x	<i>Ξῖ Xi</i>
<i>O</i> ο	<i>O</i> ō	<i>Ὅ μικρόν Omicron</i>
<i>Π</i> π π	<i>P</i> p	<i>Πῖ Pi</i>
<i>P</i> ρ	<i>R</i> r	<i>Ῥῶ Rho</i>
<i>Σ</i> σ s final	<i>S</i> s	<i>Σίγμα Sigma</i>
<i>T</i> τ τ	<i>T</i> t	<i>Ταῦ Tau</i>
<i>Υ</i> υ	<i>U or Y</i> u or y	<i>Ὑ ψιλόν Upsilon</i>
<i>Φ</i> φ	<i>PH</i> ph	<i>Φῖ Phi</i>
<i>X</i> χ	<i>CH</i> ch	<i>Χῖ Chi</i>
<i>Ψ</i> ψ	<i>PS</i> ps	<i>Ψῖ Psi</i>
<i>Ω</i> ω	<i>O</i> ō	<i>Ὠ μέγα Omega</i>

2. These letters are divided into *vowels* and *consonants*. The vowels are α , ϵ , η , ι , \omicron , υ , ω the consonants are β , γ , δ , ζ , θ , κ , λ , μ , ν , ξ , π , ρ , σ , τ , ϕ , χ , ψ .

NOTE 1. E was originally used both as a vowel and as a breathing. It was qualified by the adjective $\psi\acute{\iota}\lambda\acute{\iota}\nu$, *smooth* (not aspirated), only when it was used as a vowel: Anciently this vowel stood also for η and the diphthong ω . E. g. $\alpha\iota\theta\acute{\eta}\epsilon$ was written ΑΙΘΕΡ .

H was originally equivalent to the rough breathing. E. g. $\acute{\eta}\tau\alpha\epsilon$ was written ΗΕΙΑΡ , $\acute{\eta}\theta\mu\acute{\alpha}\varsigma$, ΗΕΘΜΟΞ .

O stood also for ω and the diphthong $\upsilon\upsilon$. E. g. $\pi\acute{\alpha}\sigma\chi\omega$ was written ΠΑΞΧΟ , $\acute{\iota}\chi\upsilon\upsilon\sigma\iota$, ΕΧΟΣΙ . It seems, that there was a time when O and Ω were distinguished from each other only by their size: hence the epithets $\mu\acute{\iota}\kappa\rho\acute{\iota}\nu$, *small*, and $\mu\acute{\alpha}\gamma\alpha$, *large*.

T also was originally used both as a vowel and as a breathing. It was called $\psi\acute{\iota}\lambda\acute{\iota}\nu$ only when it was used as a vowel. As a breathing, or rather as a consonant, it was probably equivalent to the obsolete letter digamma. The modern Greeks still pronounce it like \acute{u} or f , in the diphthongs $\upsilon\upsilon$ and $\alpha\upsilon$.

NOTE 2. Before the introduction of Φ and χ , the Greeks wrote ΠH for Φ , and KH for χ . E. g. they wrote ΕΚΠΗΑΝΤΟΙ *Ἐκφάντη*, ΕΠΙΕΤΚΗΜΕΝΟΣ *ἐπιτυχίμενος*. Here H is equivalent to the rough breathing.

TH was probably never used for Θ .

They wrote also $\text{K}\Sigma$ or $\text{X}\Sigma$ for Ξ , and $\Phi\Sigma$ for Ψ . E. g. $\Delta\text{ΕΚ}\Sigma\text{ΑΙ}$ for $\acute{\delta}\acute{\iota}\kappa\alpha\iota$, $\text{ΥΠΕΔΕ}\text{X}\Sigma\text{ΑΤΟ}$ for $\upsilon\pi\epsilon\delta\acute{\iota}\xi\alpha\tau\epsilon$, $\Phi\Sigma\text{Τ}\chi\text{Α}\Sigma$ for $\psi\upsilon\chi\acute{\alpha}\varsigma$.

NOTE 3. The most ancient Greek alphabet had three other letters, which disappeared from it in later times, and then were called *ισώσημα*, *numeral marks*. These are F or ς , Q or Ϡ , and Ϻ .

F or ς , ΒαϞ , *Vau*, or $\Delta\acute{\iota}\gamma\mu\mu\alpha$, *Digamma*, (that is, *double gamma*, so called on account of its form F,) corresponds to the Latin F or V. It is still to be seen in some ancient inscriptions.

Q or Ϡ , Κόππα , *Koppa*, corresponds to the Latin Q. It was probably a deep guttural.

Ϻ , $\Sigma\acute{\alpha}\nu$ or $\Sigma\alpha\mu\pi\acute{\iota}$, *San* or *Sampi*, was perhaps sounded like the English *sh*.

REMARK. The mark ς representing *or* must not be confounded with the digamma.

NOTE 4. We observe, that σ is used only at the beginning or middle, and ς at the end of a word. E. g. $\sigma\epsilon\sigma\omega\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$, not $\varsigma\epsilon\sigma\omega\varsigma\mu\acute{\epsilon}\nu\omicron\varsigma$.

Some editors unnecessarily put ς at the end of a word compounded with another. E. g. $\epsilon\acute{\iota}\varsigma\epsilon\lambda\theta\omicron\mu\alpha\iota$ for $\epsilon\acute{\iota}\sigma\epsilon\lambda\theta\omicron\mu\alpha\iota$, $\delta\upsilon\varsigma\tau\upsilon\chi\acute{\eta}\varsigma$ for $\delta\upsilon\sigma\tau\upsilon\chi\acute{\eta}\varsigma$, $\omicron\varsigma\tau\iota\varsigma$ for $\omicron\sigma\tau\iota\varsigma$.

NOTE 5. The letters of the Greek alphabet are employed also as *numeral figures*. The first eight letters denote *units*.

the next eight, *tens*, and the last eight, *hundreds*. The obsolete letters ϵ , ζ , θ , denote 6, 90, 900, respectively.

Observe, that the letters denoting units, tens, or hundreds, have an accent above.

Thousands commence the alphabet again, with a stroke underneath.

Here follows a table of numerals.

α'	1	$\iota\alpha'$	11	λ'	30	υ'	400
β'	2	$\iota\beta'$	12	μ'	40	ϕ'	500
γ'	3	$\iota\gamma'$	13	ν'	50	χ'	600
δ'	4	$\iota\delta'$	14	ξ'	60	ψ'	700
ϵ'	5	$\iota\epsilon'$	15	\omicron'	70	ω'	800
ζ'	6	$\iota\zeta'$	16	π'	80	θ'	900
η'	7	$\iota\eta'$	17	ζ'	90	α	1000
θ'	8	$\iota\theta'$	18	ϵ'	100	β	2000
ι'	9	$\iota\iota'$	19	σ'	200	γ	3000
κ'	10	$\iota\kappa'$	20	τ'	300	&c.	

Examples, $\alpha\omega\lambda\eta' = 1838$, $\alpha\psi\omicron\sigma' = 1776$, $\alpha\omega\chi\alpha' = 1821$.

NOTE 6. There is another method of writing *numerals*, in which I , II , Δ , \overline{AI} , H , \overline{HH} , X , \overline{HX} , M , respectively denote, *ἓως*, *one*, *πέντε*, *five*, *δέκα*, *ten*, *πεντάκις δέκα*, *five times ten*, or *fifty*, *ἑκατόν* (anciently *HEKATON*), *hundred*, *πεντάκις ἑκατόν*, *five hundred*, *χίλιοι*, *thousand*, *πεντάκις χίλιοι*, *five thousand*, *μύριοι*, *ten thousand*. (§ 60.)

Here follows a table.

I	1	ΔIII	17	\overline{HH}	H	600
II	2	$\Delta IIII$	18	\overline{HH}	HH	700
III	3	$\Delta IIIII$	19	\overline{HH}	HHH	800
$IIII$	4	$\Delta\Delta$	20	\overline{HH}	$HHHH$	900
Π	5	$\Delta\Delta\Delta$	30	X		1000
ΠI	6	$\Delta\Delta\Delta\Delta$	40	XX		2000
ΠII	7	\overline{AI}	50	XXX		3000
ΠIII	8	$\overline{AI} \Delta$	60	$XXXX$		4000
$\Pi IIII$	9	$\overline{AI} \Delta\Delta$	70	\overline{HX}		5000
Δ	10	$\overline{AI} \Delta\Delta\Delta$	80	\overline{HX}	X	6000
ΔI	11	$\overline{AI} \Delta\Delta\Delta\Delta$	90	\overline{HX}	XX	7000
ΔII	12	H	100	\overline{HX}	XXX	8000
ΔIII	13	HH	200	\overline{HX}	$XXXX$	9000
$\Delta IIII$	14	HHH	300	M		10000
$\Delta \Pi$	15	$HHHH$	400	MX		11000
$\Delta \Pi I$	16	\overline{HH}	500		&c.	

VOWELS.

§ 2. There are five *short* vowels, and five corresponding *long* ones. The short vowels are α , ϵ , ι , $ο$, υ the long vowels are α , η , ι , ω , υ .

The mark (˘) is placed over a short vowel, and the mark (ˉ), over a long one. These marks, however, are necessary only in the case of α , ι , and υ , since the letters η and ω represent long E and O respectively.

NOTE 1. The vowels ϵ and $ο$ are often called *the short vowels*, η and ω , *the long vowels*, and α , ι , υ , *the doubtful vowels*.

REMARK. By the term, *doubtful*, we are not to understand that the quantity of α , ι , υ , is uncertain in any given syllable, but that in some syllables these vowels are always long, and in others always short. E. g. υ in the words $\theta\upsilon\mu\acute{o}s$, $\pi\upsilon\rho\acute{o}s$ *wheat*, is always long; in the words $\pi\upsilon\lambda\eta$, $\acute{\upsilon}\pi\acute{o}$, always short.

There are, indeed, instances where the quantity of these letters is variable, as α in $\acute{\alpha}\rho\etaς$, ι in $\mu\upsilon\phi\iota\lambda\eta$, and υ in $\kappa\omicron\rho\acute{\upsilon}\nu\eta$ but we should recollect, that the sounds E and O also are, in certain instances, variable, as $\xi\eta\rho\acute{o}s$ and $\xi\epsilon\rho\acute{o}s$, $\acute{\iota}\omega\mu\epsilon\nu$ and $\acute{\iota}\omicron\mu\epsilon\nu$.

NOTE 2. In strictness, the Greek alphabet has but five vowels, A , E , I , O , U . The long vowels differ from the short ones in *quantity*, but not in *quality*.

NOTE 3. COMMUTATION OF VOWELS. (1) When from any cause the vowels ϵ and $ο$ are to be lengthened, they are generally changed into the diphthongs $\epsilon\iota$ and $ο\upsilon$, rather than into their corresponding long ones η and ω . E. g. $\xi\epsilon\iota\nu\omicronς$ for $\xi\epsilon\nu\omicronς$, $\mu\omicron\epsilon\iota\nu\omicronς$ for $\mu\omicron\nu\omicronς$.

(2) In some instances $ο$ is lengthened into $οι$. E. g. $\kappa\omicron\iota\alpha$ for $\kappa\acute{o}\alpha$.

(3) The vowel α often passes into $αι$ or η . E. g. $\alpha\iota\sigma\acute{\iota}$ from $\acute{\alpha}\epsilon\iota$, $\epsilon\acute{\iota}\theta\eta\lambda\alpha$ from $\theta\acute{\alpha}\lambda\lambda\omega$.

(4) The vowels α and ϵ are frequently interchanged. E. g. Ionic $\tau\epsilon\sigma\sigma\epsilon\rho\epsilonς$ for $\tau\epsilon\sigma\sigma\alpha\rho\epsilonς$, Doric $\pi\acute{\alpha}\zeta\omega$ for $\pi\acute{\epsilon}\zeta\omega$.

(5) The syllables $\acute{\alpha}\omicron$ and $\acute{\alpha}\omega$ are often changed into $\epsilon\omega$. E. g. Attic $\lambda\epsilon\acute{\omega}s$ for $\lambda\acute{\alpha}\omicronς$, Ionic $\epsilon\phi\epsilon\tau\mu\acute{\epsilon}\omega\nu$ for $\epsilon\phi\epsilon\tau\mu\acute{\alpha}\omega\nu$.

(6) The vowels $\acute{\alpha}$ and η are interchanged. E. g. Doric $\acute{\alpha}$ for $\acute{\eta}$, Ionic $\pi\rho\acute{\eta}\gamma\mu\alpha$ for $\pi\rho\acute{\alpha}\gamma\mu\alpha$.

The use of \bar{a} for η is one of the leading peculiarities of the Doric dialect. The use of η for \bar{a} is peculiar to the Ionic.

(7) The vowels \bar{a} and ω are sometimes interchanged. E. g. $\kappa\rho\acute{\alpha}\zeta\omega$ and $\kappa\rho\acute{\omega}\zeta\omega$.

(8) The vowels ϵ and o are often interchanged. E. g. $\tau\acute{\epsilon}\tau\rho\epsilon\phi\alpha$ from $\tau\rho\acute{\epsilon}\pi\omega$.

(9) The vowels η and ω are, in some instances, interchanged. E. g. $\pi\acute{\tau}\eta\sigma\sigma\omega$ and $\pi\acute{\iota}\omega\sigma\sigma\omega$.

DIPHTHONGS.

§ 3. 1. There are fourteen diphthongs, of which seven, $\acute{a}i$, $\acute{a}v$, ϵi , ϵv , $o i$, $o v$, and υi , begin with a short vowel, and seven, \bar{a} , $\bar{a}v$, η , ηv , ω , ωv , and $\bar{\upsilon} i$, with a long one. The former are called *proper diphthongs*, and the latter, *improper diphthongs*.

The ι is written under the long vowel, and is called *iota subscript*. In capitals it is written as a regular letter. E. g. $\text{THI } \text{ΑΙΓΙΑΙ}$, $\tau\eta \acute{\alpha}\gamma\iota\alpha$; ΤΩΙ ΣΟΦΩΙ , $\tau\bar{\omega} \sigma\phi\bar{\omega}$; Αιδω , $\acute{\alpha}\delta\omega$.

2. The diphthongs are represented in English as follows :

<i>Proper diphthongs.</i>				<i>Improper diphthongs.</i>			
$\acute{a}i$	by $\acute{a}i$	$o i$	by $o i$	\bar{a}	by \bar{a}	$\bar{\omega}$	by $\bar{\omega}$
$\acute{a}v$	" $\acute{a}u$	$o v$	" $o u$	$\bar{a}v$	" $\bar{a}u$	$\bar{\omega}v$	" $\bar{\omega}u$
ϵi	" ϵi	υi	" $y i$	η	" \bar{e}	$\bar{\upsilon} i$	" $\bar{y} i$
ϵv	" ϵu			ηv	" $\bar{e}u$		

NOTE 1. The diphthong ωv belongs to the Ionic dialect. It may be doubted whether the diphthong $\bar{\upsilon} i$ was ever used.

NOTE 2. In the *improper diphthongs*, the second vowel was nearly swallowed up by the preceding long one, which long vowel constituted the leading element of these diphthongs.

NOTE 3. COMMUTATION OF DIPHTHONGS. (1) The Ionians often use ωv for $\acute{a}v$. E. g. $\theta\omega\bar{\upsilon}\mu\alpha$ for $\theta\acute{a}\bar{\upsilon}\mu\alpha$. (§ 3. N. 1.)

(2) The Ionians use $\eta\bar{i}$ for ϵi . E. g. $\acute{\alpha}\gamma\gamma\eta\bar{i}\bar{o}v$ for $\acute{\alpha}\gamma\gamma\epsilon\bar{i}o v$, $\beta\alpha\sigma\iota\lambda\eta\bar{i}\eta$ for $\beta\alpha\sigma\iota\lambda\epsilon\bar{i}\alpha$.

(3) They use η for $\acute{a}i$. E. g. $\tau\eta\bar{\mu}\eta\sigma\iota$ for $\tau\acute{\alpha}\mu\alpha\bar{i}\sigma\iota$.

(4) The Dorians use ω for $o v$. E. g. $\mu\bar{\omega}\sigma\alpha$ for $\mu\acute{o}\upsilon\sigma\alpha$.

For $o v$ before σ they often use $o i$. E. g. $\mu\acute{o}\iota\sigma\alpha$ for $\mu\acute{o}\upsilon\sigma\alpha$

BREATHINGS.

§ 4. 1. Every Greek word beginning with a vowel must have either the *rough breathing* (´), or the *smooth breathing* (ˊ), over that vowel. E. g.

ἀκούω, ἐπόμενος.

NOTE 1. The vowel *υ* at the beginning of a word takes the rough breathing. E. g. ὑμεῖς, ὑπό. Except the Epic pronouns ὕμμι, ὕμιν, and ὕμμε. (§ 64. N. 2.)

2. The rough breathing is placed also over *ρ* at the beginning of a word. E. g.

ῥεῦμα, ῥάδιος.

3. When *ρ* is doubled in the middle of a word, the first one takes the smooth breathing, and the other, the rough breathing. E. g. ἄρρητος.

4. The breathing, as also the accent (§ 19. 5), is placed over the second vowel of the diphthong. E. g. αὐτός, αἶψα, νῖος, οὗτος.

Except the improper diphthongs *α, η, ω*. E. g. ἄδω, ἦδον, ᾤδῃ. So in capitals, Ἄδω, Ἥδον, Ὡδῃ.

5. The *rough breathing* corresponds to the English *h*. E. g. ἵππος, οὗτος, ῥεῦμα, ἄρρητος, in English letters *hippos*, *hontos*, *rheuma*, *arrhētos*.

NOTE 2. The *smooth breathing* represents the *effort*, with which a vowel, not depending on a preceding letter, is pronounced. Let, for example, the learner pronounce first the word, *act*, and then, *enact*, and mark the difference between the *a* in the first, and the *a* in the second word. He will perceive, that the utterance of *a* in *act*, requires more effort than that of *a* in *enact*.

CONSONANTS.

§ 5. 1. The consonants *λ, μ, ν, ρ*, are, on account of their gliding pronunciation, called *liquids*.

2. The consonants *ζ, ξ, ψ*, are called *double consonants*; because *ζ* stands for *δσ*, *ξ* for *κσ*, and *ψ* for *κσ*.

NOTE 1. The preposition $\epsilon\kappa$ in composition never coalesces with the following σ . E. g. $\epsilon\kappa\sigma\kappa\omicron\rho\iota\zeta\omega$, not $\epsilon\zeta\kappa\omicron\rho\iota\zeta\omega$.

NOTE 2. It is not exactly correct to say that ζ stands for $\delta\sigma$, since, according to the Greek notions of euphony, a lingual is always dropped before σ (§ 10. 2). In strictness ζ is a mixture of δ and σ , just as ϵ is compounded of a and i , o of a and u , and b of m and p .

With respect to its making position (§ 17. 2), this was probably owing to its strong vocal hissing.

3. The consonants π , β , φ , κ , γ , χ , τ , δ , θ , are called *mutes*. They are divided into

smooth mutes π , κ , τ ,

middle mutes β , γ , δ ,

rough mutes φ , χ , θ .

These letters correspond to each other in the perpendicular direction. E. g. φ is the corresponding rough of π .

4. The letter σ , on account of its hissing sound, is called the *sibilant* letter.

NOTE 3. The consonants ν , ρ , ς , ξ , ψ , are the only ones that can stand at the end of a genuine Greek word.

Except κ in the preposition $\epsilon\kappa$ and the adverb $\sigma\iota\kappa$.

§ 6. According to the organs with which they are pronounced, the consonants are divided into

labials π , β , φ , μ ,

linguals τ , δ , θ , ζ , σ , λ , ν , ρ ,

palatals κ , γ , χ .

The *labials* are pronounced chiefly with the *lips*; the *linguals*, with the *tongue*; and the *palatals*, with the *palate*.

NOTE. COMMUTATION OF CONSONANTS. (1) The Dorians generally use $\sigma\delta$ for ζ . E. g. $\kappa\omega\mu\acute{\alpha}\sigma\delta\omega$ for $\kappa\omega\mu\acute{\alpha}\zeta\omega$. This takes place in the middle of a word.

(2) The Attics use $\tau\tau$ for $\sigma\sigma$. E. g. $\pi\rho\acute{\alpha}\tau\tau\omega$ for $\pi\rho\acute{\alpha}\sigma\sigma\omega$.

(3) In some instances $\rho\phi$ is used for $\rho\sigma$. E. g. $\tilde{\alpha}\rho\phi\eta\nu$ for $\tilde{\alpha}\rho\sigma\eta\nu$.

EUPHONIC CHANGES.

§ 7. When a labial (π , β , φ), or a palatal (κ , γ , χ), happens to stand before a lingual (τ , δ , θ); the former is changed into its

corresponding smooth, middle, or rough, according as the latter is smooth, middle, or rough, (§ 5. 3.) E. g.

τέτριπ-ται	for	τέτριβ-ται	ἐτριψ-θην	for	ἐτριβ-θην
γέγραπ-ται	"	γέγραφ-ται	ἐτύφ-θην	"	ἐτύπ-θην
ἤκ-ται	"	ἤγ-ται	ἐπλέχ-θην	"	ἐπλέκ-θην
τέτευκ-ται	"	τέτευχ-ται	ἐλέχ-θην	"	ἐλέγ-θην.

So ἐβδομος from ἐπτά, ὄγδοος from ὀκτώ, ἐπιγράβδην for ἐπιγράφδην.

So in Latin, *nuptum* for *nubtum*, *actus* for *agtus*, *vectum* for *vehutum*.

NOTE. Except κ in the preposition ἐκ. E. g. ἐκδέρω, ἐκθρώσκω, not ἐγδέρω, ἐχθρώσκω.

§ 8. 1. A labial (π, β, ϕ) before μ is always changed into μ . E. g.

λέλειμ-μαι	for	λέλειπ-μαι	γέγραμ-μαι	for	γέγραφ-μαι.
τέτριμ-μαι	"	τέτριβ-μαι	τέθραμ-μαι	"	τέθραφ-μαι.

2. A labial (β, ϕ) before σ is changed into π . According to § 5. 2, the combination $\pi\sigma$ is represented by ψ . E. g.

τριψω	for	τριβ-σω	γραψω	for	γράφ-σω.
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So in Latin, *nupsi* for *nubsi*, *lapsus* for *labsus*.

§ 9. 1. A palatal (χ, γ) before μ is generally changed into γ . E. g.

πέπλεγ-μαι	for	πέπλεκ-μαι	τέτευγ-μαι	for	τέτευχ-μαι.
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NOTE. The preposition ἐκ remains unaltered before μ . E. g. ἐκμαί-νω, ἐκμετρέω, not ἐγμαίνω, ἐγμετρέω.

2. A palatal (γ, χ) before σ is changed into κ . According to § 5. 2, the combination $\kappa\sigma$ is represented by ξ . E. g.

λέξω	for	λέγ-σω	τεύξω	for	τεύχ-σω.
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So in Latin, *texi* for *tegsi*, *traxi* for *trahsi*.

§ 10. 1. A lingual ($\tau, \delta, \theta, \zeta$) before μ is often changed into σ . E. g.

ῥσ-μαι	for	ῥδ-μαι	πέπεισ-μαι	for	πέπειθ-μαι
πλάσ-μα	"	πλάθ-μα	φρόντισ-μα	"	φρόντιζ-μα.

2. A lingual ($\tau, \delta, \theta, \zeta$) is always dropped before σ . E. g.

πί-σω	for	πέτ-σω	πλό-σω	for	πλόθ-σω
ῥσ-σω	"	ῥδ-σω	φροντί-σω	"	φροντιζ-σω.

So in Latin, *amans* for *amants*, *monens* for *monents*, *lusi* for *ludsi*.

3. A lingual ($\tau, \delta, \theta, \zeta$) before another lingual is often changed into σ . E. g.

$\tilde{\eta}\sigma\text{-ται}$ for $\tilde{\eta}\delta\text{-ται}$	$\pi\acute{\epsilon}\pi\lambda\alpha\sigma\text{-ται}$ for $\pi\acute{\epsilon}\pi\lambda\alpha\theta\text{-ται}$
$\tilde{\iota}\sigma\text{-τε}$ “ $\tilde{\iota}\delta\text{-τε}$	$\phi\rho\omicron\nu\tau\iota\sigma\text{-τής}$ “ $\phi\rho\omicron\nu\tau\iota\theta\text{-τής}$.

4. A lingual ($\tau, \delta, \theta, \zeta$) before a palatal (κ, γ, χ) is always dropped. E. g. $\tilde{\eta}\text{-κα}$ for $\tilde{\eta}\delta\text{-κα}$, $\pi\acute{\epsilon}\pi\epsilon\iota\text{-κα}$ for $\pi\acute{\epsilon}\pi\epsilon\iota\theta\text{-κα}$, $\pi\epsilon\phi\rho\acute{\omicron}\nu\text{-τι-κα}$ for $\pi\epsilon\phi\rho\acute{\omicron}\nu\tau\iota\zeta\text{-κα}$.

NOTE 1. The omission of a lingual before σ or κ does not affect the quantity of the preceding vowel.

NOTE 2. In the Epic language the τ of the preposition $\kappa\alpha\tau\acute{\alpha}$ is changed into the following consonant. E. g. $\kappa\alpha\gamma\gamma\acute{\iota}\nu\upsilon$ for $\kappa\alpha\tau\acute{\alpha}\gamma\acute{\iota}\nu\upsilon$ for $\kappa\alpha\tau\acute{\alpha}$ $\gamma\acute{\iota}\nu\upsilon$, $\kappa\acute{\alpha}\lambda\lambda\iota\pi\omega\varsigma$ for $\kappa\acute{\alpha}\tau\epsilon\lambda\iota\pi\omega\varsigma$ for $\kappa\alpha\tau\acute{\iota}\lambda\iota\pi\omega\varsigma$.

Before two consonants the τ of this preposition is dropped. E. g. $\kappa\acute{\alpha}\tau\epsilon\chi\iota\theta\iota$ for $\kappa\acute{\alpha}\tau\epsilon\chi\iota\theta\iota$ for $\kappa\alpha\tau\acute{\iota}\epsilon\chi\iota\theta\iota$.

§ 11. The letter σ cannot stand between two consonants. E. g. $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\text{-θαι}$ for $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\text{-σθαι}$, $\acute{\epsilon}\psi\acute{\alpha}\lambda\text{-θαι}$ for $\acute{\epsilon}\psi\acute{\alpha}\lambda\text{-σθαι}$.

§ 12. 1. Before a labial (π, β, ϕ), ν is changed into μ . E. g.

$\acute{\epsilon}\mu\text{-}\pi\acute{\iota}\pi\tau\omega$ for $\acute{\epsilon}\nu\text{-}\pi\acute{\iota}\pi\tau\omega$	$\acute{\epsilon}\mu\text{-}\phi\alpha\eta\acute{\eta}\varsigma$ for $\acute{\epsilon}\nu\text{-}\phi\alpha\eta\acute{\eta}\varsigma$
$\sigma\upsilon\mu\text{-}\beta\alpha\lambda\iota\omega$ “ $\sigma\upsilon\nu\text{-}\beta\alpha\lambda\iota\omega$	$\acute{\epsilon}\mu\text{-}\psi\upsilon\chi\omicron\varsigma$ “ $\acute{\epsilon}\nu\text{-}\psi\upsilon\chi\omicron\varsigma$.

So in Latin, *imbellis* for *inbellis*, *impius* for *inpius*.

2. Before a palatal (κ, γ, χ), ν is changed into γ . E. g.

$\sigma\upsilon\gamma\text{-}\kappa\alpha\acute{\iota}\omega$ for $\sigma\upsilon\nu\text{-}\kappa\alpha\acute{\iota}\omega$	$\sigma\upsilon\gamma\text{-}\gamma\epsilon\eta\acute{\eta}\varsigma$ for $\sigma\upsilon\nu\text{-}\gamma\epsilon\eta\acute{\eta}\varsigma$
$\acute{\epsilon}\gamma\text{-}\xi\acute{\epsilon}\omega$ “ $\acute{\epsilon}\nu\text{-}\xi\acute{\epsilon}\omega$	$\sigma\upsilon\gamma\text{-}\chi\acute{\epsilon}\omega$ “ $\sigma\upsilon\nu\text{-}\chi\acute{\epsilon}\omega$.

REMARK. The combinations $\gamma\gamma$, $\gamma\kappa$, $\gamma\zeta$, $\gamma\chi$, are represented in English by *ng*, *nc* or *nk*, *nx*, *nch*, respectively. E. g. $\acute{\alpha}\gamma\gamma\omicron\varsigma$ *angos*, $\acute{\alpha}\gamma\kappa\acute{\omega}\nu$ *ancon* or *ankon*, $\acute{\alpha}\gamma\zeta\omega$ *anxo*, $\acute{\alpha}\gamma\chi\omega$ *ancho*.

3. Before a liquid (λ, μ, ρ), ν is changed into that liquid. E. g.

$\sigma\upsilon\lambda\text{-}\lambda\acute{\epsilon}\gamma\omega$ for $\sigma\upsilon\nu\text{-}\lambda\acute{\epsilon}\gamma\omega$	$\acute{\epsilon}\mu\text{-}\mu\acute{\epsilon}\nu\omega$ for $\acute{\epsilon}\nu\text{-}\mu\acute{\epsilon}\nu\omega$
$\acute{\epsilon}\lambda\text{-}\lambda\omicron\gamma\omicron\varsigma$ “ $\acute{\epsilon}\nu\text{-}\lambda\omicron\gamma\omicron\varsigma$	$\sigma\upsilon\delta\text{-}\rho\acute{\epsilon}\omega$ “ $\sigma\upsilon\nu\text{-}\rho\acute{\epsilon}\omega$.

So in Latin, *colligo* for *conligo*, *commotus* for *conmotus*, *corruptus* for *conruptus*.

4. Before σ or ζ , ν is dropped. E. g. $\delta\alpha\lambda\mu\omicron\text{-}\sigma\iota$ for $\delta\alpha\lambda\mu\omicron\nu\text{-}\sigma\iota$, $\sigma\acute{\upsilon}\text{-}\zeta\upsilon\gamma\omicron\varsigma$ for $\sigma\acute{\upsilon}\nu\text{-}\zeta\upsilon\gamma\omicron\varsigma$.

5. In many instances, after ν has been dropped before σ , the preceding short vowel is lengthened. *E* and *o* are changed into *ei* and *ou* respectively (§ 2. N. 3). E. g.

$\mu\acute{\epsilon}\lambda\alpha\text{-}\varsigma$ for $\mu\acute{\epsilon}\lambda\alpha\nu\text{-}\varsigma$	$\tau\iota\theta\acute{\epsilon}\tilde{\iota}\text{-}\sigma\iota$ for $\tau\iota\theta\acute{\epsilon}\nu\text{-}\sigma\iota$
$\tau\epsilon\tau\acute{\upsilon}\phi\alpha\text{-}\sigma\iota$ “ $\tau\epsilon\tau\acute{\upsilon}\phi\alpha\nu\text{-}\sigma\iota$	$\tau\acute{\upsilon}\pi\tau\iota\upsilon\text{-}\sigma\iota$ “ $\tau\acute{\upsilon}\pi\tau\iota\omicron\nu\text{-}\sigma\iota$.

This lengthening almost always takes place when *ντ*, *νδ*, *νθ*, are dropped before *σ* (§§ 10. 2 : 12. 4). E. g.

γράφῃ-ς	for	γράφαντ-ς	λέου-σι	for	λέοντ-σι
τυφθεῖ-ς	"	τυφθέντ-ς	σπεί-σω	"	σπένδ-σω
δεικνύ-ς	"	δεικνύντ-ς	πεί-σομαι	"	πένθ-σομαι

NOTE 1. We must not suppose that the omission of the lingual has any thing to do with the lengthening of the vowel before *σ* (§ 10. 2, N. 1).

NOTE 2. In some instances, *ν* before *σ* is changed into *σ*. E. g. *σύσσωμος* for *σύνσωμος*.

NOTE 3. The preposition *ἐν* remains unaltered before *ρ*, *σ*, *ζ*. E. g. *ἐνράπτω*, *ἐνσάπτω*, *ἐνζεύγνυμι*.

NOTE 4. In the following words *ν* is not dropped before *σ* : *κένσαι* (from *κεντέω*), *πέπανσις*, *πέφανσαι* (from *φαινώ*). Also in the ending *νς* of the third declension (§ 36. 1), as *ἔλμνς*. Also in the word *πάλιν*, in composition, as *παλινστομέω*.

§ 13. At the beginning of a word *ρ* is generally doubled, when, in the formation of a word, it happens to stand between two vowels. E. g.

περιρρέω from *περί* and *ρέω* *ἔρρευκα* for *ἔρευκα*.

§ 14. 1. When, in the formation of a compound word, a smooth consonant (*π*, *κ*, *τ*) happens to stand before a vowel having the rough breathing, that smooth consonant and the rough breathing form a corresponding rough consonant (*φ*, *χ*, *θ*). E. g.

ἄφ-ἰημι	for	ἄπ-ἰημι	καθ-αἵρεσις	for	κατ-αἵρεσις
δεχ-ήμερος	"	δεκ-ήμερος	αὐθ-ήμερος	"	αὐτ-ήμερος

NOTE 1. In the words *τέθριππον* (*τέτταρες*, *ἵππος*), *φρουδος* (*πρό*, *όδος*), *θουμάτιον* (*τὸ ἱμάτιον*), *θατέρον* (*τοῦ ἑτέρου*), the rough breathing affects the smooth mute, although it does not immediately come in contact with it.

2. When, of two successive words, the first ends in a smooth consonant, and the next begins with a vowel having the rough breathing, that smooth consonant is changed into its corresponding rough. E. g.

ἄφ' οὗ	for	ἄπ' οὗ	μεθ' ἡμῶν	for	μετ' ἡμῶν
καθ' ἑαυτὸν	"	κατ' ἑαυτὸν	οὐχ ὑμῶν	"	οὐκ ὑμῶν

NOTE 2. The Ionic dialect violates these rules. E. g. *ἀπεισέδει* for *ἀπεισέσθαι*, *κατισθω* for *καθίσθαι*, *ὄκν ὄκν* for *ὄκν ὄκν*.

3. If two successive syllables would each have a rough con-

sonant (φ, χ, θ), the first rough consonant is often changed into its corresponding smooth (π, κ, τ). E. g.

πέφηνα for φέφηνα τίθηλα for θίθηλα
κέχανδα " χέχανδα τρέχω " θρέχω.

This change takes place in almost all *reduplications*.

NOTE 3. The *first aorist passive* deviates from this rule. E. g. ἀφίθην, ἐχύθην, not ἀπέθην, ἐκύθην.

Except τίεθην from τίθημι, and ἐτύθην from θύω.

NOTE 4. The termination θι of the *imperative active* (§ 88. 1) is changed into τι, if the preceding syllable has a rough consonant. E. g. τύφθητι for τύφθηθι, τίθειτι for τίθειθι.

Except the imperatives φάθι from φημι, and τέθναθι from θνήσκω.

NOTE 5. In the verb ἔχῶ, of which the future is ἔξω, the rough breathing is changed into the smooth breathing, ἔχω, on account of χ in the following syllable.

4. A rough consonant (φ, χ, θ) is never doubled; but instead of this, its corresponding smooth (π, κ, τ) is placed before it. E. g. ἀπφύς, ἰακχος, ἀτθίς, not ἀφφύς, ἰαχχος, Ἀθθίς.

MOVABLE CONSONANTS.

§ 15. 1. All *datives plural* in ι, and all *third persons* in ι and ε, are written both with and without a final ν. They are generally written with it when the next word begins with a vowel. E. g.

θηροῖν ἀγροῖς θηροῖ κακοῖς
φησὶν οὗτος φησὶ Σωκράτης
τύπτουσιν αὐτούς τύπτουσι τούτους
ἔστερξεν μέγα ἔστερξε μέγα.

2. Also, all adverbs of place in σι (§ 121. 1). E. g. Πλαταιᾶσι.

Also, the particles νύ and κέ, the adverbs πέρυσσι and νόσφισι, and the numeral εἰκοσι.

NOTE. In some Grammars, ν movable is written parenthetically. E. g. θηροσί (ν).

3. The words οὕτως, ἄχρις, μέχρις, and ἐξ (that is, ἐκς), and a few others, drop the σ before a consonant. E. g. οὕτω φησί, ἐκ θεοῦ.

ἄχρις and μέχρις often drop the σ even before a vowel.

4. The adverb οὖ becomes οὐκ or οὐχ before a vowel. E. g. οὖ φησι, οὐκ εἶπε, οὐχ εἶπετο (§ 14. 2).

SYLLABLES.

§ 16. 1. There are as many syllables in a Greek word as there are vowels and diphthongs in it.

2. Words of one syllable are called *monosyllables*; of two, *dissyllables*; and of more than two, *polysyllables*.

3. The last syllable except one is called the *penult*; the last except two, the *antepenult*. E. g. in εὖ-σπλᾶγ-χνος, χνος is the last syllable, σπλᾶγ, the penult, and εὖ, the antepenult.

NOTE 1. (1) Any single consonant may commence a Greek word.

(2) The following combinations of consonants may commence a Greek word or a syllable: βδ, βλ, βρ, γλ, γν, γρ, δμ, δν, δρ, θλ, θν, θρ, κλ, κμ, κν, κρ, κτ, μν, πλ, πν, πρ, πτ, σβ, σθ, σκ, σκλ, σμ, σπ, σπλ, στ, στλ, στρ, σφ, σχ, τλ, τμ, τρ, φθ, φλ, φρ, χθ, χλ, χν, χρ.

(3) The following combinations also may commence a syllable: γδ, γμ, θμ, τν, φν, χμ.

(4) Further, any three consonants may begin a syllable, provided the first and the last pair may each begin a syllable. E. g. πτρ, χθρ.

NOTE 2. Greek words are divided into syllables in the following manner:

(1) A single consonant standing between two vowels, or a combination of consonants capable of commencing a syllable (§ 16. N. 1), is placed at the beginning of the syllable. E. g. δι-α-λέ-γο-μαι, εὖ-σπληγξ, κά-το-πτρον.

(2) When the combination cannot commence a syllable, its first consonant belongs to the preceding syllable. E. g. ἔλ-θω, ᾄγ-χω, ψάλ-λω.

(3) A *compound* word is resolved into its component parts, if the first part ends with a consonant. E. g. πα-λίν-ορ-σος.

But if the first part ends with a vowel, the compound is divided like a simple word, even when that vowel has been cut off (§ 135. 3). E. g. πα-ρε-λα-βον.

4. A syllable is called *pure*, when its vowel or diphthong is immediately preceded by the vowel of the preceding syllable. E. g. the following words end in α, αι, ας, ος, pure: σηπί-α, σηπί-αι, σηπί-ας, ἄγρι-ος.

QUANTITY OF SYLLABLES.

§ 17. In any Greek word, every syllable is either long or short.

1. A syllable is *long by nature* when it has a long vowel or diphthong. E. g. in the following words the penult is long by nature :

οἶκος, ἄνθρωπος, τιμή, πᾶσα.

2. A syllable is said to be *long by position*, when its vowel, being short by nature, is followed by two or more consonants, or by a double consonant (ζ, ξ, ψ). E. g. in the following words the penult is long by position :

ἑστέ, ὄρκος, ἄσπλαγχτος, φράζω.

3. When a short vowel is followed by a *mute and a liquid*, the syllable is common. E. g. in the following words the penult is either long or short :

τέκνον, ὕβρις.

4. But the syllable is almost always long, when its vowel, being short by nature, is followed by the following combinations : βλ, γλ, γμ, γν, δμ, δν. E. g. the antepenult of ἔβλεπον.

NOTE 1. In the Epic language the syllable is generally long when its vowel, being short by nature, is followed by a *mute and a liquid*.

NOTE 2. In Homer and Hesiod, σκ and ζ, at the beginning of a word, do not always affect the preceding short vowel. E. g. (Il. 6, 402 : 2, 634.)

5. Every syllable, which cannot be proved to be long, must be assumed to be short.

NOTE 3. The quantity of α, ι, υ, must be learned by observation. The following remarks, however, may be of some use to the learner :

(1) Every *circumflexed* α, ι, υ, is long by nature. (§ 21.)
E. g. πᾶν, ὑμῖν, δοῦς.

(2) Every α, ι, υ, arising from contraction is long by nature.
(§ 23.) E. g. τιμῶ, πόλεις, βότρῦς, from τιμαε, πόλεις, βότρεις.

(3) Every ασ, υσ, arising from αντα, ντα, is long by nature.
(§ 12. 5.) E. g. τύψασι, ζευγνῦς, for τύψανται, ζευγνύντες.

(4) Derivative words generally retain the quantity of their primitives.

§ 18. 1. The epic and the lyric poets often shorten a long vowel or diphthong at the end of a word when the next word begins with a vowel. E. g. (Od. 5, 286) ὦ πόποι, ἣ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως, where ὦ πόποι, -σαν θεοὶ, are dactyles.

NOTE 1. This kind of shortening occurs also in the middle of a word. E. g. δηῖοιο (---), τοιαντί (---).

2. A short syllable is often made long by the epic poets. E. g. ἐπειδή (---), Αἰόλου (---), φίλε ἐκυρέ (-----).

NOTE 2. It is supposed that the ancients generally doubled in pronunciation the consonant following the short vowel. E. g. they read ἐππειδή, Αἰόλλον.

There are instances, however, where the short vowel was lengthened without reference to the following letter. E. g. δῖά for δῖά.

ACCENT.

§ 19. 1. The Greek has three accents, viz. the *acute* (´), the *grave* (`), and the *circumflex* (˘).

The acute can stand only on one of the last three syllables of a word; the circumflex, only on one of the last two, and the grave only on the last.

REMARK 1. The place of the accent in every word must be learned by observation.

NOTE 1. The following monosyllables (called *atōna*) generally appear unaccented:

εἰ, εἰς or ἐς, ἐν or εἰν, ἐξ or ἐκ, οὐ or οὐκ or οὐχ, ὡς, and the articles ὁ, ἡ, οἱ, αἱ.

REMARK 2. When the articles *ὁ, ἡ, οἱ, αἱ*, stand for demonstrative pronouns (§ 142. 1), they should be read as if they were accented.

REMARK 3. 'Ο takes the acute when it is equivalent to the relative pronoun (§ 142. 2). For *ὅς*, see below (§ 123. N. 1).

NOTE 2. According to the old grammarians, the *grave* accent is understood on every syllable which appears unaccented. Thus *ἀνδροπατέρες, τύπτω*, are, according to them, *ἀνδροπατέρες, τύπτω̄*. It seems, then, that the *grave* accent is *no* accent at all.

2. A word is called *oxytone*, when it has the acute accent on the last syllable. E. g. *πιωτός, εἰπέ, ἀγαθός*.

Paroxytone, when it has the acute accent on the penult. E. g. *θῆλω, μεμερίσθαι*.

Proparoxytone, when it has the acute on the antepenult. E. g. *ἄνθρωπος, ἄξιοι, πόλεως*.

3. A word is called *perispomenon*, when it has the circumflex on the last syllable. E. g. *ἐπιθῶ, διαπερῶν, ποδοῖν*.

Properispomenon, when it has the circumflex on the penult. E. g. *τοῦτον, μεμνήσθαι, μᾶλλον*.

4. A word is called *barytone*, when its last syllable has *no* accent at all. (§ 19. N. 2.) E. g. *τύπτω, τοῦτον, περιερχόμενος*.

5. When the accented syllable has a diphthong, the accent is placed over the second vowel of that diphthong. E. g. *αἵματα, θωῦμα*. Except the improper diphthongs *α, η, φ*. (See also § 4. 4.)

§ 24. 1. If the *last syllable* is *long* either by nature or by position (§ 17. 1, 2), no accent can be placed on the antepenult.

2. The ACUTE can stand on the *antepenult* only when the last syllable is short. E. g. *ἄνθρωπος, διέφθορεν, πέλεκυς*.

NOTE 1. The endings *αι* and *οι* are, with respect to accent, short. E. g. *λέγονται, ἄνθρωποι*.

Except the third person singular of the *optative active*. E. g. *τιμήσαι, τιμήσοι*.

Except also the adverb *οἶκοι*, *at home*, which in reality is an old dative.

NOTE 2. The endings *ω, ω, ως, ως, ων, ων*, of the *second declension*, and *ως, ων*, of the genitive of nouns in *ι, υς*, of the *third declension*, permit the accent to be on the antepenult. (§§ 33: 43. 3.) E. g. *ἀνάγειω, πόλεως, πόλεων*.

NOTE 3. Also the Ionic termination *ω* of the genitive singular of the first declension permits the accent to stand on the antepenult. E. g. *Τυδεΐδew*. (§ 31. N. 3.)

3. The *penult*, if accented, takes the acute when it is short by nature, or when the last syllable is long by nature. E. g. *λόγος, μούσης*.

4. When a word, which has the acute on the last syllable, stands before other words belonging to the same sentence, this acute becomes grave ('). E. g. *τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους*, not *τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους*.

§ 21. 1. The **CIRCUMFLEX** can be placed only on a syllable *long by nature*. E. g. *τῆς τιμῆς, διαπερῶν*.

2. A *penult* long by nature, if accented, takes the circumflex only when the vowel of the last syllable is short by nature. E. g. *μαῖλλον, πῖνε, καταῖνε*. So *εἶναι, οἴκοι*, (§ 20. N. 1.)

ENCLITICS.

§ 22. 1. *Enclitics* are words which throw their accent back upon the last syllable of the preceding word. The following words are enclitics :

(1) The *personal pronouns* *μοῦ, μοί, μέ, σοῦ, σοί, σέ, οὐ, οἶ, ἐ, σφωί, σφωῖν, σφέων, σφέας, σφέα, σφίσι, σφιν, σφέ, σφάς*. We must observe, that, of those beginning with *σφ*, only the oblique cases are enclitic.

(2) The *indefinite pronoun* *τις, τι*, through all the cases, as also the words *τοῦ, τῷ*, for *τινός, τινὲ*.

(3) The *present indicative* of *εἰμι*, *am*, and *φημι*, *say*. Except the monosyllabic 2 pers. sing. *εἶ* or *εἷς*, and *φής*.

(4) The *particles* *ποθὲν, ποῦ, πολί, πῆ, πού, πῶς, ποτέ, γέ, θήν, κί* or *κέν, νύ* or *νύν, πέρ, πῶ, τέ, τοί, ῥά*, and the inseparable particle *δέ, to*.

2. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the enclitic throws back an acute on the last syllable of that word. E. g. *ἀνθρώπος τις*, for *ἄνθρωπος τις· δεῖξόν μοι*, for *δεῖξον μοι*.

3. When the word before the enclitic has the accent on the last syllable, the accent of the enclitic disappears. In this case the acute does not become grave (§ 20. 4). E. g. *ἐγώ φημι*, for *ἐγὼ φημί· πολλοῖς τισι*, for *πολλοῖς τισὶ*.

Monosyllabic enclitics lose their accent also when the preceding word has the acute on the penult. E. g. *τούτου γε*.

4. An enclitic of two syllables retains its accent,

(1) When the preceding word has the acute on the penult. E. g. *ἄνδρες τινές*.

(2) When the syllable upon which its accent would have been thrown back has been elided (§ 25). E. g. *πόλλ' ἐστὶ*, for *πολλά ἐστι*.

NOTE 1. Enclitics, which stand at the beginning of a sentence, retain their accent. E. g. *σοῦ γὰρ κράτος ἐστὶ μέγιστον*.

REMARK. The abovementioned personal pronouns retain their accent, when they depend upon a *preposition*. E. g. *ἐπὶ σοί*, not *ἐπί σοι*. Except *μέ* in the formula *πρός με*.

NOTE 2. When several enclitics succeed each other, the preceding takes the accent of the following. E. g. *οὐδέποτε ἐπὶ σφίσι*, for *οὐδέποτε ἐστὶ σφίσι*.

NOTE 3. Frequently the indefinite pronouns and the particles are not separated by a space from the attracting word. E. g. *οὗτε, μήτις, ὅστις, οἷσιν, ὥστε*.

CONTRACTION.

§ 23. A pure syllable (§ 16. 4) and the one immediately preceding it are often united into one *long* syllable. This is called *contraction*. It takes place generally as follows:

<i>αα</i> are contracted into <i>α</i> , as <i>μνάα μνᾶ</i> .	into <i>ᾶ</i> , as <i>χρύσεα χρυσᾶ, ὕγεια ὕγιᾶ</i> .
<i>αα</i> — <i>α</i> , as <i>μνάα μνᾶ</i> .	<i>εα</i> — <i>η</i> , as <i>χρυσέα χρυσῆ</i> .
<i>ααι</i> — <i>αι</i> , as <i>μνάαι μναῖ</i> .	<i>εαι</i> — <i>η</i> or <i>αι</i> , as <i>τύπτται τύπτῃ, χρύσσαι χρυσαῖ</i> .
<i>αε</i> — <i>ᾶ</i> , as <i>τίμαε τίμᾶ</i> .	<i>εε</i> — <i>ει</i> , as <i>φίλει φιλῇ</i> . Sometimes into <i>η</i> , as <i>τριήρεε τριήρῃ</i> .
<i>αει</i> — <i>α</i> , as <i>τιμάει τιμᾶ</i> .	<i>εαι</i> — <i>ει</i> , as <i>φιλέει φιλεῖς</i> .
<i>αη</i> — <i>ᾶ</i> , as <i>τιμάητε τιμᾶτε</i> .	<i>εη</i> — <i>η</i> , as <i>φιλέητε φιλεῖτε</i> .
<i>αη</i> — <i>α</i> , as <i>τιμάης τιμᾶς</i> .	<i>εη</i> — <i>η</i> , as <i>φιλέης φιλεῖς</i> .
<i>αῖ</i> — <i>α</i> , as <i>αἴσσω ᾄσσω</i> .	<i>εῖ</i> — <i>ει</i> , as <i>πόλει πόλει</i> .
<i>αο</i> — <i>ω</i> , as <i>τιμάομεν τιμῶμεν</i> .	<i>εο</i> — <i>ου</i> , as <i>φιλόομεν φιλοῦμεν</i> .
<i>αοι</i> — <i>ω</i> , as <i>τιμάοιμεν τιμῶμεν</i> .	<i>εοι</i> — <i>οι</i> , as <i>φιλόοιμεν φιλοῦμεν</i> .
<i>αου</i> — <i>ω</i> , as <i>τιμάουσι τιμῶσι</i> .	<i>εου</i> — <i>ου</i> , as <i>φιλέουσι φιλοῦσι</i> .
<i>αω</i> — <i>ω</i> , as <i>τιμάω τιμῶ</i> .	
<i>εα</i> — <i>η</i> , as <i>γῆα γῆ</i> . Sometimes	

εω — ω, as φιλέω φιλῶ.	times into η, as διπλόη διπλῇ.
ηε — η, as τιμήεσσα τιμῆσσα.	οη — οι, as δηλόης δηλοῖς. This contraction occurs only in verbs in ωω. Verbs in ωμ (§ 117) contract οη into ω.
ηει — η, as τιμήεις τιμῆς.	
ηϊ — η, as Θρηῖσσα Θρηῖσσα.	
ιε — ι, as πόλιες πόλεις.	
ιι — ι, as πόλιι πόλιν.	
οα — ω or ᾱ, as ἡχάα ἡχώ, ἄπλόα ἄπλᾱ.	οῖ — οι, as ἡχοῖ ἡχοῖ.
οαι — αι, as διπλόαι διπλᾱί.	οο — ου, as δηλόομεν δηλοῦμεν.
οε — ου, as δηλόετε δηλοῦτε.	οοι — οι, as δηλόοιμεν δηλοῖμεν.
οει — ου, as δηλόειν δηλοῦν.	οου — ου, as δηλόοσυι δηλοῦσι.
Verbs in ωω (§ 116) contract the endings οει and οεις into οι and οις, as δηλόει δηλοῖ, δηλόεις δηλοῖς.	οω — ω, as δηλόω δηλῶ.
οη — ω, as δηλόητε δηλῶτε. Some-	οω — ω, as πλώω πλῶ.
	υε — υ, as ἰχθύες ἰχθυῖς.
	υῖ — υι, as πληθύῖ πληθύνει.
	ωῖ — ω, as λῶτων λῶων.

NOTE 1. (1) The Doric dialect contracts *ae* and *aei* into *η* and *η* respectively. E. g. ὄρας ὄρη, ὄραει ὄρη.

The Attic does the same in the following verbs, διψάω, ζάω, κνάω, πεινάω, σμάω, χράομαι.

(2) The Ionic and the Doric contract *eo* into *ευ*. E. g. στεφανέονται στεφανεύνται.

NOTE 2. The contraction is often left to pronunciation. E. g. Διομήδ-εα (— — —), Αἰγυπτ-ίων (— — —). This kind of contraction is called *synizēsis* or *synecphronēsis*.

NOTE 3. ACCENT. (1) If one of the syllables to be contracted has the accent, the accent generally remains on the contracted syllable. And if this syllable be a penult or antepenult, the accent is determined according to §§ 20: 21; if it be a final syllable, it takes the circumflex, except when the word uncontracted has the acute accent on the last syllable. E. g. φιλομέθεα φιλούμεθα, πλείετε πλείετε· τιμάω τιμῶ· βεβαῶς βεβῶς.

(2) If neither of the syllables to be contracted has the accent, the accent of the word generally retains its place. E. g. πόλεις πόλεις.

CRASIS.

§ 24. Two contiguous words are, in many instances, contracted into one, when the first ends and the next begins with

a vowel. This kind of contraction is called *crasis*. The *coronis* (´) is generally placed over the contracted syllable. E. g.

τοῦναντίον for τὸ ἐναντίον
τάληθές “ τὸ ἀληθές.

NOTE 1. The *ι* is subscribed only when it stands at the end of the last of the syllables to be contracted. E. g. ἐγώμαι for ἐγὼ οἶμαι, but καγώ for καὶ ἐγώ.

NOTE 2. The *crasis* is sometimes left to pronunciation. E. g. (Il. 2, 651) Ἐνυάλλω ἀνδρείφοντη, to be read Ἐνυαλλῶνδρεϊφόντη.

ELISION.

§ 25. When the first of two contiguous words ends with a short vowel, and the other begins with a vowel, the former often drops its final vowel, and the *apostrophe* (´) is put over the vacant place. This is called *elision*. E. g.

δι´ ἐμοῦ for διὰ ἐμοῦ
ἐπ´ αὐτῷ “ ἐπὶ αὐτῷ
ἐφ´ ἡμῖν (§ 14. 2) for ἐπὶ ἡμῖν.

REMARK. The prepositions *περὶ* and *πρό* never lose their final vowel. E. g. *περὶ* αὐτόν, *πρό* Ἀθηναίων.

NOTE 1. The diphthong *αι* is sometimes elided by the poets, but only in the passive terminations *μαι*, *σαι*, *ται*, and *σθαι*. E. g. βούλομ´ ἐγώ, for βούλομαι ἐγώ· καλεῖσθ´ ἀπαγχαίμην, for καλεῖσθαι ἀπαγχαίμην.

NOTE 2. The epic poets, in some instances, reject the final vowel even when the following word begins with a consonant. E. g. ἀν νέκυας, for ἀνὰ νέκυας· παρ Ζηνί, for παρὰ Ζηνί.

NOTE 3. ACCENT. (1) In *prepositions* and *conjunctions*, if the elided vowel had the accent, this accent also is cut off with the vowel. E. g. ἀμφ´ αὐτῷ, ἀλλ´ εἰπέ.

(2) In all other words the accent is thrown back upon the preceding syllable. E. g. φήμ´ ἐγώ, for φημὶ ἐγώ.

SYNCOPE, METATHESIS, AND APHÆRESIS.

§ 26. 1. *Syncope* is an omission of a vowel from the middle of a word. E. g. πατρός, for πατίρος.

2. *Metathesis* is an interchange of place between two contiguous letters in the same word. E. g. καρδία, for καρδιά.

3. *Aphæresis* is the taking of a letter from the beginning of a word. E. g. ποῦ'στιν, for ποῦ ἔστιν.

NOTE. The combinations $\mu\lambda$, $\mu\rho$, $\nu\rho$, arising from a syncope or from a metathesis, are changed into $\mu\beta\lambda$, $\mu\beta\rho$, $\nu\delta\rho$, respectively. E. g. $\gamma\alpha\mu\beta\rho\acute{o}s$ for $\gamma\alpha\mu\epsilon\rho\acute{o}s$, $\alpha\nu\delta\rho\acute{o}s$ for $\alpha\nu\epsilon\rho\acute{o}s$.

PUNCTUATION.

§ 27. The Greek has the following punctuation marks:

Comma,	.	.	.	.	.	.	.	[ , ]
Colon,	.	.	.	.	.	.	.	[ : ]
Period,	.	.	.	.	.	.	.	[ . ]
Interrogation,	.	.	.	.	.	.	.	[ ? ]
Apostrophe (§ 25),	.	.	.	.	.	.	.	[ ' ]
Coronis (§ 24),	.	.	.	.	.	.	.	[ ^ ]
Marks of quantity (§ 2),	.	.	.	.	.	.	.	[ - ] and [~]
Marks of parenthesis,	.	.	.	.	.	.	.	[ ( ) ]
Mark of diæresis,	.	.	.	.	.	.	.	[ .. ]
Mark of admiration,	.	.	.	.	.	.	.	[ ! ]

NOTE 1. The mark of *diæresis* is placed over ι or υ to prevent its forming a diphthong with the preceding vowel. E. g. γήραι̇, αὐτή̇, are trissyllables, but γήραι, αὐτή, are dissyllables.

NOTE 2. The mark of *admiration* is not much used.

PRONUNCIATION.

§ 28. 1. It is supposed by many that the ancient pronunciation, that is, the pronunciation of the ancient Athenians and of the well educated in general, is in a great measure lost. The best expedient, according to some, is, to observe how the Romans expressed Greek, and the Greeks Roman names. This would be a very good expedient, if the ancient pronunciation of the Latin language was not as uncertain as that of the Greek.

According to others, the best rule is, to observe how the ancient Greeks expressed the sounds made by particular animals. This rule is, to say the least, very ridiculous, because dogs and sheep are hardly teachers of articulate sounds, and because there are as many ways of expressing the sound made

by any animal, as there are nations upon the face of the earth. The frog, for example, in ancient Greek sings βρεκεκεκεξ κοῦξ, κοῦξ, in modern Greek, μπάχα κάχα, in English, *croak croak*.

2. Others maintain that the modern Greek language is the only source from which any definite notions concerning the ancient pronunciation can be derived. First, because this language is immediately derived from the ancient; a circumstance of no small importance. Secondly, because its pronunciation is remarkably uniform; and uniformity in matters of this sort cannot be attributed to mere chance. Further, the modern Greek method is founded on tradition, while all other methods hang on conjecture. For the benefit of the curious we proceed to describe it.

α and α are pronounced like *a* in *father*. After the sound ι (ι, η, ει, οι, υ, υι) it is pronounced like *a* in *peculiarity*.

αι like *a*.

αυ, ευ, ηυ, ωυ, before a vowel, a liquid, or a middle mute (β, γ, δ) are pronounced like *av, ev, eev, ov*, respectively.

In all other cases, like *af, ef, eef, off*.

β like *v*.

γ before the sounds *E* and *I* is pronounced nearly like *y* in *yes*, *York*. In all other cases it is guttural, like the German *g* in *Tag*.

γγ and γκ like *ng* in *strongest*.

γξ like *nx*.

γχ like *ng-h*, nearly.

δ like *th* in *that*.

ε like *e* in *fellow*, nearly.

ει like *i*.

ευ, see *av*.

ζ like *z*.

η and η like *u*.

ηυ, see *av*.

θ like *th* in *thin*.

ι like *i* in *machine*.

κ like *k*.

λ like *l*. Before the sound *I*, like *ll* in *William*.

μ like *m*.

μπ like *mb*, as *ἐμβροσθεν* pronounced *émbrosthén*.

μψ (μψ) like *mbs*.

ν like *n*. Before the sound *I*, like *n* in *oNion*.

The words τόν, τήν, έν, σύν, before a word beginning with *κ* or *ξ*, are pronounced like τόν, τήν, έν, σύν before *κ* or *ξ*. (See γκ, γξ.) E. g. τόν καιρόν, έν ξυλόχῳ, pronounced τόν-

γκαιρόν, ἐγὼ λόχῳ. Before π or ψ they are pronounced τὸμ, τήμ, ἐμ, σύμ. E. g. τὸν πονηρόν, σὺν ψυχῇ, pronounced τὸμ πονηρόν, σὺμ ψυχῇ.

ντ like *nd*, as ἐντιμος pronounced *éndimos*.

ξ like *x* or *ks*.

ο like *o* in *porter*.

οι like *i*.

οὐ like *oo* in *moon*.

π, ρ, like *p, r*.

σ like *s* in *soft*. Before β, γ, δ, μ, ρ, it is sounded like ζ.

E. g. κόσμος, σβέσαι, Σμύρνη, pronounced κόσμος, ζβέσαι, Ζμύρνη. So also at the end of a word, τοὺς βασιλεῖς τῆς γῆς, pronounced τοὺς βασιλεῖς τῆς γῆς.

τ like *t* in *tell*.

υ like *i*.

υι like *i*.

φ like *ph* or *f*.

χ like German *ch* or Spanish *j*.

ψ like *ps*.

ω and ω like *o*.

• ων, see αὐ.

The *rough breathing* is silent in modern Greek.

So far as *quantity* is concerned, all the short vowels are equivalent to the long ones.

The written *accent* guides the stress of the voice.

The accent of the *enclitic*, however, is disregarded in pronunciation. But when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent. E. g. δεῖξόν μοι, pronounced δεῖξονμοι, but λέλεκται μοι has the primary accent on the first syllable λε, and the secondary on πται.

PART II.

INFLECTION OF WORDS.

PARTS OF SPEECH.

§ 29. 1. The declinable parts of speech are the noun, the article, the pronoun, the verb, and the participle.

2. The indeclinable parts of speech are the adverb, the preposition, the conjunction, and the interjection.

3. The declinable parts of speech have three NUMBERS ; the singular, the dual, and the plural.

The dual may be used when two things are spoken of ; but not necessarily.

NOUN.

§ 30. 1. Nouns are grammatically divided into substantive and adjective. Substantives are divided into proper and common.

2. The noun has three GENDERS ; the masculine, the feminine, and the neuter. The masculine is, in grammar, distinguished by the article *ὁ*, the feminine, by *ἡ*, and the neuter, by *τό*. E. g. *ὁ ἀνὴρ*, the man, *ἡ γυνή*, the woman, *τὸ σῦκον*, the fig.

Nouns which are either masculine or feminine are said to be of the *common gender*. Such nouns are, in grammar, distinguished by the articles *ὁ*, *ἡ*. E. g. *ὁ, ἡ ἄνθρωπος*, a human being.

3. The noun has three **DECLENSIONS**; the first declension, the second declension, and the third declension.

4. The **CASES** are five; the nominative, the genitive, the dative, the accusative, and the vocative.

NOTE 1. All *neuters* have three of the cases alike, viz. the nominative, accusative, and vocative. In the plural these cases end in *α* except some neuters of the second declension, which end in *ω* (§ 33).

NOTE 2. The nominative, accusative, and vocative *dual*, are alike. The genitive and dative *dual* are also alike.

In the *plural*, the vocative is always like the nominative.

FIRST DECLENSION.

§ 31. 1. The following table exhibits the *endings* of the first declension.

S.	Fem.	Mas.	D. F. & M.	P. F. & M.
N. η	ᾱ	ᾱ	ης ᾱς	N. αῖ
G. ης	ης or ᾱς	ᾱς	ου ου	G. ων
D. η	ῆ or ᾱ	ᾱ	ῆ ᾱ	D. αῖς
A. ἡν	ᾱν	ᾱν	ἡν ᾱν	A. ᾱς
V. η	ᾱ	ᾱ	ῆ or ᾱ ᾱ	V. αῖ

2. Nouns in η or ᾱ or ᾱ are feminine. E. g. ἡ τιμή, *honor*, ἡ μουσαῖα, *muse*, ἡ σοφία, *wisdom*.

Nouns in ης or ᾱς are masculine. E. g. ὁ τελώνης, *publican*, ὁ ταμίης, *steward*.

S. ἡ (<i>honor</i>)	D. (two honors)	P. (<i>honors</i>)
N. τιμή	N. τιμά	N. τιμαί
G. τιμης	G. τιμαῖν	G. τιμῶν
D. τιμῇ	D. τιμαῖν	D. τιμαῖς
A. τιμήν	A. τιμά	A. τιμαῖς
V. τιμή	V. τιμά	V. τιμαί
S. ἡ (<i>muse</i>)	D. (two muses)	P. (<i>muses</i>)
N. μουσα	N. μουσα	N. μουσαι
G. μούσης	G. μούσαιν	G. μουσῶν
D. μούσῃ	D. μούσαιν	D. μούσαις
A. μουσαν	A. μουσα	A. μούσας
V. μουσα	V. μουσα	V. μουσαι

<i>S. ὁ (publican)</i>	<i>D. (two publicans)</i>	<i>P. (publicans)</i>
N. τελώνης	N. τελῶνα	N. τελῶναι
G. τελώνου	G. τελώναιν	G. τελωνῶν
D. τελώνη	D. τελώναιν	D. τελώναις
A. τελώνην	A. τελῶνα	A. τελῶνας
V. τελώνη	V. τελῶνα	V. τελῶναι
<i>S. ὁ (steward)</i>	<i>D. (two stewards)</i>	<i>P. (stewards)</i>
N. ταμίης	N. ταμία	N. ταμίαι
G. ταμίου	G. ταμίαιν	G. ταμιῶν
D. ταμίη	D. ταμίαιν	D. ταμίαις
A. ταμίαν	A. ταμία	A. ταμίας
V. ταμία	V. ταμία	V. ταμίαι

3. Nouns in *α* pure (§ 16. 4), *ρα*, and some others, retain the *α* throughout the singular. E. g. σοφία, σοφίας, σοφία, σοφίαν · χαρά, χαρᾶς, χαρᾶ, χαράν.

<i>S. ἡ (house)</i>	<i>D. (two houses)</i>	<i>P. (houses)</i>
N. οἰκία	N. οἰκία	N. οἰκίαι
G. οἰκίας	G. οἰκίαιν	G. οἰκιῶν
D. οἰκίη	D. οἰκίαιν	D. οἰκίαις
A. οἰκίαν	A. οἰκία	A. οἰκίας
V. οἰκία	V. οἰκία	V. οἰκίαι

4. The following classes of nouns in *ης* have *ᾶ* in the *vocative singular*.

(1) Nouns in *της*. E. g. πολίτης, citizen, voc. πολῖτᾶ.

REMARK 1. In Homer, αἰναίτης, unhappy brave, has voc. αἰναίτην.

(2) Nouns derived from verbs by adding *ης* to the last consonant of the verb. (§ 129. N. 3.) E. g. γεωμέτρης, geometer, voc. γεωμέτρᾶ.

(3) All national appellations. E. g. Σκύθης, Scythian, voc. Σκύθᾶ.

(4) A few proper names. E. g. Πυραχμης, Pyraechmes, voc. Πυραῖχμᾶ.

NOTE 1. QUANTITY. (1) *Α* of the *nominative singular* is always short when the genitive has *ης*. E. g. μουσᾶ, μούσης.

It is very often long when the genitive has *ας*. E. g. σοφῖᾶ, σοφίας.

All proparoxytones and properispomena have of course the *α* short. E. g. ἀλήθειᾶ, μοῖρᾶ.

Further, oxytones and paroxytones, which have *ας* in the genitive, have *α* long in the nominative. E. g. *χαρά, χαρᾶς · πίτρα, πίτρας*. Except the numeral *μιά*, and the proper names *Κιόρᾶ* and *Πύρᾶ*.

(2) *As* is long. E. g. *ταμιάς, σοφιάς*.

(3) *Av* of the *accusative singular* always follows the quantity of the nominative singular. E. g. *μοῦσᾶ, μοῦσᾶν · σοφιά, σοφίαν*.

(4) *A* of the *vocative singular* from nouns in *ας* is always long; from nouns in *ης* it is always short. E. g. *ταμίας, ταμιά · πολλῆς, πολῖτα*.

(5) *A* of the *nominative, accusative, and vocative, dual*, is always long. E. g. *μούσᾶ*.

NOTE 2. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. *θάλασσα, θάλασσαν, θάλασσαι · θαλάσσης, θαλάσση*.

REMARK 2. *Δεσπότης, master*, has voc. *δέσποτα*, not *δεσπότηα*.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. *τιμή, τιμῆς, τιμῇ, τιμαῖς*.

(3) *Ων* of the *genitive plural* of barytones also is circumflexed. E. g. *μούσα, μουσῶν*.

Except the *feminine* of barytone adjectives and participles in *ος*. (§ 49. 1.) E. g. *ἄξιος, ἄξια, ἄξιων · τυπτόμενος, τυπτομένη, τυπτομένων*.

Except also the following nouns: *χρήστης, χρήστων · οἱ ἐτησῖαι, ἐτησίων · ἀφύη, ἀφύων*.

NOTE 3. DIALECTS. (1) The following table exhibits the dialectic peculiarities of the first declension.

Sing. N. Old *ᾶ* for *ης*, as *ἱππότᾶ*.

G. Old *ᾶο*, Ionic *εω*, Doric *ᾶ*, for *ου*, as *Ἀτρεΐδης, Ἀτρεΐδᾶο, Ἀτρεΐδew, Ἀτρεΐδᾶ*. Before a vowel *εω* drops *ε*, as *Ἑρμείας, Ἑρμείω* for *Ἑρμείew*.

The Attics sometimes use the Doric genitive, especially in proper names.

Plur. G. Old *ᾶων*, Ionic *ewν*, Doric *ᾶν*, for *ῶν*, as *μούσα, μουσᾶων, μουσείων, μουσᾶν*.

D. Old *αισι*, Ionic *ησι* or *ης*, for *αις*, as *μούσα, μούσαισι, μούσησι, μούσης*.

A. Doric *ᾶς* for *ας*, as *τέχνη, τέχνᾶς*.

Sing and Plur. G. D. Epic ηφι or ηφιν for ης, η, ων, ας, as τιμή, τιμῇφι.

(2) For η the Dorians use $\bar{\alpha}$, as τιμά, $\bar{\alpha}\varsigma$, $\bar{\eta}$, $\bar{\alpha}\nu$, $\bar{\alpha}$.

On the other hand the Ionians use η for $\bar{\alpha}$, but only in the singular, as σοφίη, ης, η, ην, η. (§ 2. N. 3.)

§ 32. Nouns in αα, εα, εας, and οη, are contracted. (§ 23.) E. g.

μνάα μνᾶ, *mina*, G. μνάας μνᾶς, D. μνάῃ μνᾶ, A. μνάαν μνᾶν, V. μνάα μνᾶ, *Plural N.* μνάαι μνᾶι, G. μναῶν μνᾶν, D. μνάαις μνᾶις, A. μνάας μνᾶς, V. μνάαι μνᾶι.

σφκία συκῇ, *fig-tree*, G. συκίας συκῆς, D. συκίᾳ συκῇ, A. συκίαν συκῆν, V. συκία συκῇ, *Plural N.* συκίαι συκαῖ, G. συκειῶν, συκῶν, D. συκίαις συκαῖς, A. συκίας συκάς, V. συκίαι συκαῖ.

ἄργυρέα ἄργυρᾶ, *of silver*, G. ἄργυρείας ἄργυρᾶς, &c.

Ἑρμείας Ἑρμῆς, *Hermes*, G. Ἑρμείου Ἑρμοῦ, D. Ἑρμείᾳ Ἑρμῇ, &c. ἀπλόη ἀπλῇ, *simple*, G. ἀπλόης ἀπλῆς, &c.

NOTE 1. The vowels εα are contracted into η. But when they are preceded by a vowel or by ρ, they are contracted into α. In the *accusative plural* they are always contracted into α.

NOTE 2. The contracted forms of βορείας generally double the ρ. Thus, βορείας βορῶς.

SECOND DECLENSION.

§ 33. 1. The following table exhibits the *endings* of the second declension.

S.	M. & F. Neut.	D. All genders.	P. M. & F. Neut.
N.	ος ως ον ων	N. ω	N. οι φ ᾶ ω
G.	ου ω ου ω	G. οιν ην	G. ων ων
D.	φ φ	D. οιν ην	D. οις φς οις φς
A.	ον ων ον ων	A. ω	A. οις ως ᾶ ω
V.	ε- ως ον ων	V. ω	V. οι φ ᾶ ω

2. Nouns in ος or ως are masculine or feminine. E. g. ὁ λόγος, *word*, ἡ νῆσος, *island*, ὁ νεώς, *temple*.

Nouns in ον or ων are neuter. E. g. τὸ σῦκον, *fig*, τὸ ἀνώγειον, *hull*.

<i>S. ὁ (word)</i>	<i>D. (two words)</i>	<i>P. (words)</i>
N. λόγος	N. λόγῳ	N. λόγοι
G. λόγου	G. λόγοις	G. λόγων
D. λόγῳ	D. λόγοις	D. λόγοις
A. λόγον	A. λόγῳ	A. λόγους
V. λόγῃ	V. λόγῳ	V. λόγοις
<i>S. τὸ (fig)</i>	<i>D. (two figs)</i>	<i>P. (figs)</i>
N. σῦκον	N. σύκῳ	N. σῦκα
G. σύκου	G. σύκοις	G. σύκων
D. σύκῳ	D. σύκοις	D. σύκοις
A. σῦκον	A. σύκῳ	A. σῦκα
V. σῦκον	V. σύκῳ	V. σῦκα
<i>S. ὁ (temple)</i>	<i>D. (two temples)</i>	<i>P. (temples)</i>
N. νεώς	N. νεώ	N. νεῶ
G. νεώ	G. νεῶν	G. νεῶν
D. νεῶ	D. νεῶν	D. νεῶς
A. νεῶν	A. νεώ	A. νεώς
V. νεώς	V. νεώ	V. νεῶ
<i>S. τὸ (hall)</i>	<i>D. (two halls)</i>	<i>P. (halls)</i>
N. ἀνώγειν	N. ἀνώγειν	N. ἀνώγειν
G. ἀνώγειν	G. ἀνώγειν	G. ἀνώγειν
D. ἀνώγειν	D. ἀνώγειν	D. ἀνώγειν
A. ἀνώγειν	A. ἀνώγειν	A. ἀνώγειν
V. ἀνώγειν	V. ἀνώγειν	V. ἀνώγειν

NOTE 1. The following neuters have *ο* instead of *ον* in the nominative, accusative, and vocative, singular: ἄλλο, αὐτό, ἐκείνο, ὅ, τό, τοῦτο, from ἄλλος, αὐτός, ἐκεῖνος, ὅς, ὅ, οὗτος, respectively.

REMARK 1. Further, the termination *ων* of the *accusative singular* often drops the *ν*. E. g. Ἄθως, acc. Ἄθῳ for Ἄθων.

NOTE 2. QUANTITY. *A* of the neuter plural is always short.

NOTE 3. ACCENT. (1) The accent remains on the same syllable as in the nominative, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. ἄνθρωπος, ἄνθρωπον, ἄνθρωποι· ἀνθρώπων, ἀνθρώπων.

(2) The endings of the *genitive* and *dative* of all the numbers take the circumflex, when the nominative has the accent on the last syllable. E. g. θιός, θιού, θιού, θιού.

Except the *genitive singular* of nouns in *ως*. E. g. *νεώς*, gen. *νεώ*.

REMARK 2. For the accent of proparoxytones in *ως*, *ων*, see above (§ 20. N. 2).

NOTE 4. DIALECTS. The following table exhibits the dialectic peculiarities of the second declension.

Sing. G. Old *οιο*, Doric *ω*, for *ου*, as *λόγος*, *λόγοιο*, *λόγω*.

Nouns in *ως* have *ωο* instead of *οιο*, as *Πτεωός*, *Πτεωωο*.

Dual. G. D. Epic *οιν* for *οιν*, as *ἵππος*, *ἵπποιιν*.

Plur. D. Old *οισι* for *οις*, as *θριγκός*, *θριγκοῖσι*.

A. Doric *ως* or *ος* for *ους*, as *λύκος*, *λύκως*, *λύκος*.

Sing. & Plur. G. D. Epic *οφι* or *οφιν* for *ου*, *φ*, *ων*, *οις*, as *θεός*, *θεόφιν*.

§ 34. Nouns in *εος*, *οος*, *εον*, *οον*, are contracted. (§ 23.) E. g.

<i>S. ὁ (mind)</i>	<i>D. (two minds)</i>	<i>P. (minds)</i>
N. νόος νοῦς	N. νόω νό	N. νόοι νοῖ
G. νόου νοῦ	G. νόοιν νοῖν	G. νόων νοῶν
D. νόω νοῖ	D. νόοιν νοῖν	D. νόοις νοῖς
A. νόον νοῦν	A. νόω νό	A. νόους νοῦς
V. νόε νοῦ	V. νόω νό	V. νόοι νοῖ
<i>S. τὸ (bone)</i>	<i>D. (two bones)</i>	<i>P. (bones)</i>
N. ὀστέον ὀστοῦν	N. ὀστέω ὀστώ	N. ὀστέα ὀστᾶ
G. ὀστέου ὀστοῦ	G. ὀστέοιν ὀστοῖν	G. ὀστέων ὀστώων
D. ὀστέω ὀστώ	D. ὀστέοιν ὀστοῖν	D. ὀστέοις ὀστοῖς
A. ὀστέον ὀστοῦν	A. ὀστέω ὀστώ	A. ὀστέα ὀστᾶ
V. ὀστέον ὀστοῦν	V. ὀστέω ὀστώ	V. ὀστέα ὀστᾶ

NOTE 1. The vowels *εα* in the neuter plural are always contracted into *ᾶ*.

NOTE 2. (1) The contracted nominative, accusative, and vocative, dual, take the *acute* ACCENT, contrary to the rule (§ 23. N. 3).

(2) The contracted *genitive* and *dative* of polysyllabic compounds in *οος*, *οον*, are accented contrary to the rule (*ibid.*). E. g. *ἀντίπνοος ἀντίπνοος*, G. *ἀντιπνόου ἀντίπνου*.

(3) Some of the contracted forms of adjectives in *εος* take the circumflex on the last syllable, contrary to the rule (*ibid.*). E. g. *χρύσεος χρυσοῦς*, *χρῦσα χρυσᾶ*.

THIRD DECLENSION.

§ 35. 1. The following table exhibits the *terminations* of the third declension.

<i>S. All genders.</i>	<i>D. All genders.</i>	<i>P. M. & F. Neut.</i>
N. <i>ς</i>	N. <i>ς</i>	N. <i>ες</i> <i>ᾶ</i>
G. <i>ος</i>	G. <i>οιν</i>	G. <i>ων</i> <i>ων</i>
D. <i>ι</i>	D. <i>οιν</i>	D. <i>σι(ν)</i> <i>σι(ν)</i>
A. <i>ᾶ, ν</i>	A. <i>ς</i>	A. <i>ᾶς</i> <i>ᾶ</i>
V. <i>ς</i>	V. <i>ς</i>	V. <i>ες</i> <i>ᾱ</i>

2. In the third declension the *gender* must be determined by observation.

<i>S. ὁ (crow)</i>	<i>D. (two crows)</i>	<i>P. (crows)</i>
N. <i>κόραξ</i>	N. <i>κόρακε</i>	N. <i>κόρακες</i>
G. <i>κόρακος</i>	G. <i>κοράκοιν</i>	G. <i>κοράκων</i>
D. <i>κόρακι</i>	D. <i>κοράκοιν</i>	D. <i>κόραξι(ν)</i>
A. <i>κόρακα</i>	A. <i>κόρακε</i>	A. <i>κόρακας</i>
V. <i>κόραξ</i>	V. <i>κόρακε</i>	V. <i>κόρακες</i>

<i>S. ἡ (hope)</i>	<i>D. (two hopes)</i>	<i>P. (hopes)</i>
N. <i>ἐλπίς</i>	N. <i>ἐλπίδε</i>	N. <i>ἐλπίδες</i>
G. <i>ἐλπίδος</i>	G. <i>ἐλπίδοιν</i>	G. <i>ἐλπίδων</i>
D. <i>ἐλπίδι</i>	D. <i>ἐλπίδοιν</i>	D. <i>ἐλπίσι(ν)</i>
A. <i>ἐλπίδα</i>	A. <i>ἐλπίδε</i>	A. <i>ἐλπίδας</i>
V. <i>ἐλπί</i>	V. <i>ἐλπίδε</i>	V. <i>ἐλπίδες</i>

<i>S. ὁ (giant)</i>	<i>D. (two giants)</i>	<i>P. (giants)</i>
N. <i>γίγᾱς</i>	N. <i>γίγαντε</i>	N. <i>γίγαντες</i>
G. <i>γίγαντος</i>	G. <i>γιγάντοιιν</i>	G. <i>γιγάντων</i>
D. <i>γίγαντι</i>	D. <i>γιγάντοιιν</i>	D. <i>γίγᾱσι(ν)</i>
A. <i>γίγαντα</i>	A. <i>γίγαντε</i>	A. <i>γίγαντας</i>
V. <i>γίγαν</i>	V. <i>γίγαντε</i>	V. <i>γίγαντες</i>

<i>S. ὁ (weevil)</i>	<i>D. (two weevils)</i>	<i>P. (weevils)</i>
N. <i>κίς</i>	N. <i>κίε</i>	N. <i>κίες</i>
G. <i>κίός</i>	G. <i>κιοῖν</i>	G. <i>κιοῶν</i>
D. <i>κίϊ</i>	D. <i>κιοῖν</i>	D. <i>κισί(ν)</i>
A. <i>κίιν</i>	A. <i>κίε</i>	A. <i>κίας</i>
V. <i>κίς</i>	V. <i>κίε</i>	V. <i>κίες</i>

<i>S.</i> ὁ (<i>age</i>)	<i>D.</i> (two ages)	<i>P.</i> (ages)
<i>N.</i> αἰών	<i>N.</i> αἰῶνε	<i>N.</i> αἰῶνες
<i>G.</i> αἰῶνος	<i>G.</i> αἰῶνοι	<i>G.</i> αἰῶνων
<i>D.</i> αἰῶνι	<i>D.</i> αἰῶνοι	<i>D.</i> αἰῶσι(ν)
<i>A.</i> αἰῶνα	<i>A.</i> αἰῶνε	<i>A.</i> αἰῶνας
<i>V.</i> αἰών	<i>V.</i> αἰῶνε	<i>V.</i> αἰῶνες
<i>S.</i> ὁ (<i>god</i>)	<i>D.</i> (two gods)	<i>P.</i> (gods)
<i>N.</i> δαίμων	<i>N.</i> δαίμονε	<i>N.</i> δαίμονες
<i>G.</i> δαίμονος	<i>G.</i> δαιμόνοι	<i>G.</i> δαιμόνων
<i>D.</i> δαίμονι	<i>D.</i> δαιμόνοι	<i>D.</i> δαίμοσι(ν)
<i>A.</i> δαίμονα	<i>A.</i> δαίμονε	<i>A.</i> δαίμονας
<i>V.</i> δαίμον	<i>V.</i> δαίμονε	<i>V.</i> δαίμονες
<i>S.</i> ὁ (<i>lion</i>)	<i>D.</i> (two lions)	<i>P.</i> (lions)
<i>N.</i> λέων	<i>N.</i> λέοντε	<i>N.</i> λέοντες
<i>G.</i> λέοντος	<i>G.</i> λεόντοι	<i>G.</i> λεόντων
<i>D.</i> λέοντι	<i>D.</i> λεόντοι	<i>D.</i> λέουσι(ν)
<i>A.</i> λέοντα	<i>A.</i> λέοντε	<i>A.</i> λέοντας
<i>V.</i> λέον	<i>V.</i> λέοντε	<i>V.</i> λέοντες
<i>S.</i> τὸ (<i>thing</i>)	<i>D.</i> (two things)	<i>P.</i> (things)
<i>N.</i> πρᾶγμα	<i>N.</i> πράγματε	<i>N.</i> πράγματα
<i>G.</i> πράγματος	<i>G.</i> πραγμάτων	<i>G.</i> πραγμάτων
<i>D.</i> πράγματι	<i>D.</i> πραγμάτων	<i>D.</i> πράγμασι(ν)
<i>A.</i> πρᾶγμα	<i>A.</i> πράγματε	<i>A.</i> πράγματα
<i>V.</i> πρᾶγμα	<i>V.</i> πράγματε	<i>V.</i> πράγματα

NOTE 1. QUANTITY. (1) The terminations *ι*, *σι*, *α*, *ας*, are short. E. g. κόρακι, κόραξι, κόρακιᾶ, κόρακᾶς.

(2) Nouns in *ευς* (§ 44) may have *ᾱ*, *ᾰς*, in the accusative. E. g. βασιλεύς, ἐᾱ, ἐᾰς.

NOTE 2. ACCENT. (1) In *dissyllables* and *polysyllables* the accent generally remains on the same syllable as in the *nominative*, if the last syllable permits it: if not, it is removed to the next syllable. (§ 20. 1, 2, 3.) E. g. κόραξ, κόρακος, κοράκων.

(2) *Monosyllables* throw the accent in the *genitive* and *dative* of all the numbers upon the last syllable. In this case the terminations *οιν*, *ων*, are circumflexed. E. g. κίς, κιός, κιῶν.

Except *monosyllabic participles*. E. g. δούς, δόντος, δόντι.

Except also the *dual* and *plural* of *πᾶς*: πάντοι, πάντων, πᾶσι, (§ 53.)

Except also the *genitive dual* and *plural* of the following nouns: δᾶς *torch*, δμῶς, θῶς, ΚΡΑΣ *head*, οὗς, παῖς, σῆς, Τρώς, φῶς *blister*, φῶς *light*.

REMARK. For the accent of πατήρ, μήτηρ, θυγάτηρ, Δημήτηρ, γαστήρ, ἀνήρ, κύων, and ΑΡΗΝ, see below (§ 40. N. 3).

NOTE 3. DIALECTS. The following table exhibits the dialect peculiarities of the third declension.

Dual. G. D. Epic οἰν for οῖν, as Σειρήν, Σειρήνουιν.

Plur. G. Ionic ἔων for ὦν, as χήν, χηνέων.

D. Old εσσι or εσι, as δέπας, δεπάεσσι.

Sing. and Plur. G. D. Epic σφι(ν) or φι(ν) for ος, ι, ων, σι, as ὄχος, ὄχεσφι· ναῦς, ναῦφι.

§ 36. 1. The following table exhibits the endings of the NOMINATIVE and GENITIVE, SINGULAR, of the third declension.

α gen. ατος, ακτος, neut.	νς — νθος.
αις — αιτος, αιδος, all genders.	ξ — κος, γος, χος, κτος, mas.
αν — ανος, αντος, mas. or neut.	or fem.
αρ — αρος, ατος, αρτος, generally neuter.	ον — ονος, οντος, neut.
ας — αος, ατος, αδος, ανος, αντος, all genders.	ορ — ορος, neut.
αυς — αως, fem.	ος — οιος, εος, neut.
ειρ — ειρος, ερος, mas. or fem.	ουν — οδος, neut.
εις — ενος, εντος, ειδος, mas. or fem.	ους — οντος, οος, οδος, mas. or fem.
εν — ενος, ειτος, neut.	υ — υος, neut.
ευς — εος, mas.	υν — υνος, υντος, mas. or neut.
η — ητος, neut.	υρ — υρος, mas. or neut.
ην — ηνος, ενος, mas. or fem.	υς — υος, υδος, υθιος, υνος, υντος, mas. or fem.
ηρ — ηρος, ερος, mas. or fem.	ψ — πος, βος, φος, mas. or fem.
ης — ητος, ηθιος, εος, mas. or fem.	ω — οος, fem.
ι — ιος, ιτος, neut.	ων — ωνος, ονος, οντος, mas. or fem.
ιν — ινος, mas. or fem.	ωρ — ωρος, ορος, generally mas. or fem.
ις — ιος, ιτος, ιδος, ιθιος, ινος, mas. or fem.	ως — ωος, οος, ωτος, οτος, ωδος, generally mas. or fem.
λς — λος.	

2. Most nouns of the third declension form their NOMINA-

TIVE SINGULAR by dropping the termination *ος* of the genitive, and annexing *ς*. E. g.

κόραξ	gen.	κόρακος, (§ 5. 2)
Πέλοψ	"	Πέλοπος, (ibid.)
ἐλπίς	"	ἐλπίδος, (§ 10. 2)
γίγας	"	γίγαντος, (§ 12. 5.)

So φλέψ (§ 8. 2), φλεβός· φάξ (§ 9. 2), φάγός· βήξ (ibid.), βηχός· χάρις (§ 10. 2), χάριτος· ὄρνις (ibid.), ὄρνιθος· ῥίς (§ 12. 4), ῥινός· κτείς (§ 12. 5), κτενός· τυφθείς (ibid.), τυφθέντιος· δους (ibid.), δόντος.

(1) Most *masculines* and *feminines* lengthen *ες* into *ης*, and *ος* into *ως*. E. g. τριήρης, τριήρεος· τετυφώς, τετυφότης.

(2) Many *masculines* lengthen *ες* into *ευς*. E. g. βασιλεύς, βασιλείος.

(3) All *neuter substantives* change *ες* into *ος*. E. g. τεῖχος, τείχεος. (§ 2. N. 3.)

(4) Some *neuters* change *ς* into *ρ*. E. g. στέαρ, στέατος.

(5) The following nouns lengthen *ος* into *ους*· βοῦς, βοός· ποῦς, ποδός· χοῦς, χοός. (§ 2. N. 3.)

(6) The following change *ας* into *αυς*· γραῦς, γραός· ναῦς, ναός.

(7) Ἀλώπηξ, εκος, changes the radical letter *α* into *η* in the nominative.

NOTE 1. Ἄναξ, ἄνακτος, and νύξ, νυκτός, are the only nouns in *ξ* that have *κτος* in the genitive. Originally they had gen. ἄνακος, νυχός. (Compare Ἄνακτες, *DioscURI*, and νύχιος, *nocturnal*.)

Ἄλς, ἁλός, is the only noun in *λς*.

3. Many form their nominative singular by dropping the termination *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). *Masculines* and *feminines* lengthen *α* and *ο*, in the final syllable, into *η* and *ω* respectively. E. g.

αἰών	gen.	αἰῶνος
δαίμων	"	δαίμονος
λέων	"	λέοντος
πράγμα	"	πράγματος.

So χήν, χηνός· λιμήν, λιμένος· θέν, θέντος· σωτήρ, σωτήρος· ἡχώ, ἡχός· δόν, δόντος· φώρ, φωρός· ἥτορ, ἥτορος· ῥήτωρ, ῥήτορος· σιγήπι, σιγήπιος· δεικνύν, δεικνύντος.

REMARK 1. In reality the nominative is formed from the root, which is obtained by dropping *ος* of the genitive. E. g. *κόραξ*, *κόρακος*, root *κορακ*.

NOTE 2. *Γάλα*, τὸ, is the only noun in *α* that has *ακτος* in the genitive.

Δάμαρ, ἡ, the only noun in *αρ* that has *αργος* in the genitive.

Μίλη, τὸ, the only substantive in *ι* that has *ιτος* in the genitive.

NOTE 3. Neuters in *αρ* are *contracted* when this ending is preceded by *ε*. E. g. *ἔαρ ἦρ*, G. *ἔαρος ἦρος*.

The neuters *δέλεαρ*, *στίαρ*, *φρέαρ*, have gen. *δελέατος δέλητος*, *στίατος στητός*, *φρέατος φρητός*, contrary to the rule (§ 23. N. 3).

NOTE 4. Nouns in *εις*, *εν*, gen. *εντος*, are *contracted* when these endings are preceded by *η* or *ο*. E. g. *τιμήεις τιμῆς*, *τιμήεντος τιμῆντος*· *πλακόμεεις πλακοῦς*, *πλακόμεντος πλακοῦντος*.

REMARK 2. *Proper names* in *άων* are generally *contracted*. E. g. *Ποσειδάων Ποσειδῶν*.

NOTE 5. The QUANTITY of the last syllable of the nominative, and of the penult of the genitive, must be learned by observation. Nevertheless we remark here, that

(1) *Monosyllabic nominatives* are long. E. g. *πᾶν*, *ῥίς*, *δρῦς*. Except the pronouns *τίς*, *τί*, *τις*, *τι*.

(2) The vowels *α*, *ι*, *υ*, in the penult of the genitive are short, when this case ends in *ος* pure. E. g. *γῆρας*, *ἄος*· *πόλις*, *ἶος*· *δάκρυ*, *ῥος*.

Except *γραῦς*, *ᾠός*· *ναῦς*, *ἄός*.

(3) The penult of the *genitive of substantives* is long, when this case terminates in *ανος*, *ινος*, *υνος*. E. g. *Τιτάν*, *ἄνος*· *Σαλαμὶς*, *ἶνος*· *Φόρκυς*, *ῦνος*.

§ 37. 1. The ACCUSATIVE SINGULAR of *masculine* and *feminine* nouns is formed by dropping *ος* of the genitive, and annexing *α*. E. g.

κόραξ, *κόρακος* acc. *κόρακα*.

2. Nouns in *ις*, *υς*, *αυς*, *ους*, of which the genitive is in *ος* pure (§ 16. 4), form their accusative by dropping *ς* of the nominative and annexing *ν*. E. g.

πόλις, *πόλιος* acc. *πόλιν*
ἰχθύς, *ἰχθύος* " *ἰχθύν*.

If the genitive is *not* in *ος* pure, they can have *ν* in the accusative only when the last syllable of the nominative is *not accented*. E. g.

ὄρνις, ὄρνιθος	acc. ὄρνιθα or ὄρνιν
κόρυς, κόρυθος	“ κόρυθα or κόρυν.

NOTE 1. In the Epic language, the following nouns often have *α* in the accusative singular, contrary to the preceding rule: βούς, βόα· εὐρύς, εὐρέα· ἰχθύς, ἰχθύα· ναῦς, νέα.

REMARK. The accusative singular of the obsolete ΔΙΣ is always Δία.

NOTE 2. These three nouns, Ἀπόλλων, Ποσειδῶν, κυκῶν, have acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ, κυκῶνα and κυκῶ.

§ 38. 1. In many instances the VOCATIVE SINGULAR of masculine and feminine nouns is like the nominative singular.

2. Nouns in *ᾱς*, *ης*, *ων*, *ωρ*, and some others, form their vocative singular by dropping *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 5. N. 3). E. g.

γίγας, γίγαντος	voc. γίγᾱν
δαίμων, δαίμονος	“ δαῖμον.

3. Nouns in *ις*, *υς*, *ευσ*, *αυς*, and *ους* gen. *οος*, and the compounds of ποῦς, drop the *ς* of the nominative. The ending *εῦ* is always circumflexed. E. g.

ἐλπίς	voc. ἐλπί
ἰχθύς	“ ἰχθύ
βασιλεύς	“ βασιλεῦ.

4. Nouns in *ης* gen. *εος*, shorten *ης* into *ες*. E. g. Σωκράτης, voc. Σώκρατες.

5. Feminines in *ω*, *ως*, gen. *οος*, have *οῖ* in the vocative singular. E. g. ἡχώ, ἡχόος, voc. ἡχοῖ.

NOTE 1. A few proper names in *ᾱς* gen. *αντος*, have *ᾱ* in the vocative singular. E. g. Λαοδάμας, αντος, voc. Λαοδάμᾱ.

NOTE 2. The following nouns shorten the final syllable in the vocative singular: Ἀπόλλων, Ἀπολλον· Ποσειδῶν, Πόσειδον· σωτήρ, σῶτερ.

NOTE 3. (1) The following nouns throw the ACCENT back on the penult in the vocative: ἀνὴρ, ἄνερ · δαήρ, δᾶερ · πατήρ, πάτερ · σωτήρ, σῶτερ.

(2) Polysyllabic vocatives, which end in a short syllable, often throw the accent back on the antepenult. E. g. Σωκράτης, Σώκρατες.

NOTE 4. Ἄναξ, *king*, when employed to invoke a god has voc. ἄνα. Elsewhere its vocative is like the nominative.

§ 39. 1. The DATIVE PLURAL is formed by dropping *ος* of the genitive singular, and annexing *σι*. E. g.

κόραξ, κόρακος	dat. plur.	κόραξι (§ 5. 2)
ἐλπίς, ἐλπίδος	"	ἐλπίσι (§ 10. 2)
γίγῃς, γίγαντος	"	γίγῃσι (§ 12. 5).

2. Nouns in *εὺς*, *αὺς*, and *οὺς* gen. *οος*, form their dative plural by dropping *ς* of the nominative singular, and annexing *σι*. E. g. βασιλεὺς, βασιλεῦσι · βούς, βουσί.

NOTE. The omission of *ν* before *σι* (§ 12. 4) in this case does *not* lengthen the preceding short vowel. E. g. δαίμων, δαίμονος, δαίμονσι.

SYNCOPATED NOUNS OF THE THIRD DECLENSION.

§ 40. 1. The following nouns in *ηρ* generally drop the *ε* in the *genitive* and *dative singular*. In the *dative plural* they change the *ε* into *α*, and place it after the *ρ*. (§§ 26. 2: 2. N. 3.)

Γαστήρ, ἡ, *belly*, G. γαστέρος γαστρός, D. γαστέρι γαστρί, D. Plur. γαστράσι and γαστήρσι.

Δημήτηρ, ἡ, *Ceres*, G. Δημήτερος Δήμητρος, D. Δημήτερι Δήμητρι. This noun is syncopeated also in the accusative singular, Δημήτερα Δήμητρα.

Θυγάτηρ, ἡ, *daughter*, G. θυγατέρος θυγατρός, D. θυγατέρι θυγατρί, D. Plur. θυγατράσι.

Μήτηρ, ἡ, *mother*, G. μητέρος μητρός, D. μητέρι μητρί, D. Plur. μητράσι.

Πατήρ, ὁ, *father*, G. πατέρος πατρός, D. πατέρι πατρί, D. Plur. πατράσι.

2. Ἄνθρωπος, ὁ, *man*, is syncopeated in all the cases except the *nominative* and *vocative singular*, and *dative plural*:

ἄνθρωπος, *άνθρωπος* *άνδρός*, D. *άντρωι* *άνδρσι*, A. *άνθρωπα* *άνδρα*, V. *άνεω*,
Dual N. A. V. άντρωε άνδρε, G. D. *άνθρωποιν άνδροϊν*, *Plur. N.*
άνθρωπες άνδρες, G. *άνθρωων άνδρων*, D. *άνδράσσι*, A. *άνθρωπε*
άνδρας, V. *άνθρωπες άνδρες*. For the insertion of *δ*, see
 above (§ 26. N.).

3. *APHN*, *δ*, *lamb*, and *κύων*, *δ* *ή*, *dog*, are declined as follows :

APHN, G. *άνθρωός*, D. *άνρωι*, A. *άνθρωα*, *Dual N. A. άντρωε*, G. D.
άνρωϊν, *Plur. N. άνθρωε*, G. *άνρωϊν*, D. *άνρώσσι*, A. *άνθρωε*.

Κύων, G. *κυνός*, D. *κυνι*, A. *κύνα*, V. *κύον*, *Dual N. A. V.*
κύνε, G. D. *κυνοϊν*, *Plur. N. κύνε*, G. *κυνῶν*, D. *κυσι*, A.
κύνας, V. *κύνε*.

NOTE 1. The poets in some instances drop the *ε* also in the accusative singular, and in the nominative and genitive plural. E. g. *θύγατρα*, *θύγατρες*, *πατρῶν*.

NOTE 2. *ἄστηρ*, *έρος*, *δ*, *star*, imitates *πατήρ* only in the dative plural, *άστράσι*.

NOTE 3. (1) The ACCENT of the full forms of *άνθρωπος*, *APHN*, *γαστήρ*, *Δημήτηρ*, *κύων*, *πατήρ*, is regular (§ 35. N. 2).

For the accent of the vocative of *άνθρωπος* and *πατήρ*, see above (§ 38. N. 3).

The accent of the full forms of *θυγάτηρ* and *μήτηρ* is irregular in the cases which end in a short syllable.

(2) In the syncopated genitive and dative the accent is placed on the last syllable. Except *Δημήτηρ*.

CONTRACTS OF THE THIRD DECLENSION.

§ 41. 1. Many nouns of the third declension, of which the genitive ends in *ος* pure (§ 16. 4), are contracted.

2. The contracted accusative plural is always like the contracted nominative plural.

§ 42. Nouns in *ης*, *ες*, *ος*, gen. *εος*, nouns in *ας* gen. *αος*, and nouns in *ω*, *ως*, gen. *οος*, are contracted in those cases, in which the termination (§ 35. 1) begins with a vowel. E. g.

S. ἡ (galley)

N. τριήρης
G. τριήρεος τριήρους
D. τριήρεϊ τριήρει
A. τριήρεα τριήρη
V. τρίηρες

D. (two galleys)

N.A.V. τριήρεις τριήρη
G. D. τριηρέοιν τριηροῖν

P. (galleys)

N. τριήρεις τριήρεις
G. τριηρέων τριηρῶν
D. τριήρεσι(ν)
A. τριήρεας τριήρεις
V. τριήρες τριήρεις

S. τὸ (prize)

N. γέρας
G. γέραος γέρας
D. γέραϊ γέραφ
A. γέρας
V. γέρας

D. (two prizes)

N.A.V. γέρας γέρα
G. D. γεράοιν γερωῖν

P. (prizes)

N. γέραα γέρα
G. γεράων γερωῶν
D. γέρασι(ν)
A. γέραα γέρα
V. γέραα γερά

S. τὸ (wall)

N. τεῖχος
G. τείχεος τείχους
D. τείχεϊ τείχει
A. τεῖχος
V. τεῖχος

D. (two walls)

N.A.V. τεῖχεα τείχη
G. D. τειχέοιν τειχοῖν

P. (walls)

N. τεῖχεα τείχη
G. τειχέων τειχωῶν
D. τείχεσι(ν)
A. τεῖχεα τείχη
V. τεῖχεα τείχη

S. ἡ (echo)

N. ἡχώ
G. ἡχόος ἡχοῦς
D. ἡχοῖ ἡχοῖ
A. ἡχόα ἡχώ
V. ἡχοῖ

D. (two echoes)

N.A.V. ἡχώ
G. D. ἡχοῖν

P. (echoes)

N. ἡχοί
G. ἡχῶν
D. ἡχοῖς
A. ἡχούς
V. ἡχοί

NOTE 1. Proper names in κλέης, contracted κλής, undergo a double contraction in the *dative singular*, and sometimes in the *accusative singular*. E. g.

S. ὁ (Pericles)

N. Περικλέης Περικλής
G. Περικλέεος Περικλέους
D. Περικλέεϊ Περικλέει Περικλεῖ
A. Περικλέεα Περικλέα Περικλή
V. Περικλέας Περικλείς

REMARK. Sometimes proper names in κλέης have κλείος in the genitive, and κλείϊ in the dative.

The noun Ἡρακλῆης, *Hercules*, has voc. also Ἡρακλες.

NOTE 2. The ending εα, when preceded by a vowel, is generally contracted into ā. E. g. ὕγιής, ὕγιεα ὕγιᾶ· κλείος, κλείεα κλείᾶ.

NOTE 3. Κέρας and τέρας, gen. ατος, often drop the τ and are contracted like γέρας. E. g. κέρας, κέρατος κέραος κέρως.

Κρῆας, in the later Greek, has ατος in the genitive.

NOTE 4. The *dual* and *plural* of nouns in ω, ως, follow the analogy of the *second declension*.

The uncontracted forms of these nouns are not used.

NOTE 5. The Epic language often contracts ἔεος into ἦος or εἶος, ἐεῖ into ἦϊ or εἷ, and ἔεα into ἦα or εἶα. E. g. Ἡρακλῆης, -κλέεος -κλήος, -κλείεῖ -κλήϊ, -κλείεα -κλήα· σπέος, σπέεος σπέιος, σπέεϊ σπήϊ or σπεῖ.

NOTE 6. In the Ionic dialect, the accusative singular of nouns in ω, ως, ends in οῦν. E. g. Αἰτωί, Αἰτιοῦν.

NOTE 7. The **ACCENT** of the contracted accusative singular of nouns in ω is contrary to the rule (§ 23. N. 3).

§ 43. 1. Nouns in ις, υς, gen. ιος, υος, are contracted in the dative singular, and in the nominative, accusative, and vocative, plural. E. g.

S. ὁ (serpent)

N. ὄφεις

G. ὄφιος

D. ὄφιι ὄφι

A. ὄφιν

V. ὄφι

D. (two serpents)

N.A.V. ὄφια

G. D. ὄφιοι

P. (serpents)

N. ὄφιας ὄφεις

G. ὄφιων

D. ὄφισι(ν)

A. ὄφιας ὄφεις

V. ὄφιας ὄφεις

S. ὁ (fish)

N. ἰχθύς

G. ἰχθύος

D. ἰχθύϊ ἰχθυῖ

A. ἰχθύν

V. ἰχθύ

D. (two fishes)

N.A.V. ἰχθύς

G. D. ἰχθύοι

P. (fishes)

N. ἰχθύς ἰχθυῖς

G. ἰχθύων

D. ἰχθύσι(ν)

A. ἰχθύς ἰχθυῖς

V. ἰχθύς ἰχθυῖς

2. The nouns ὁ, ἡ βοῦς, σκ, ἡ γραῦς, *old woman*, ἡ ναῦς, *ship*, and ὁ, ἡ οἷς, *sheep*, are declined as follows :

βοῦς, G. βοός, D. βοῖ, A. βοῦν, V. βοῦ, *Dual* N. A. V. βόε, G. D. βοοῖν, *Plur.* N. βόες βοῦς, G. βοῶν, D. βουσί, A. βόας βοῦς, V. βόες βοῦς.

γραῦς, G. γραῖός, D. γραῖ, A. γραῦν, V. γραῦ, *Dual* N. A. V. γραῖε, G. D. γραοῖν, *Plur.* N. γραῖες γραῦς, G. γραῶν, D. γραυσί, A. γραῖας γραῦς, V. γραῖες γραῦς.

ναῦς is regularly declined like γραῦς. The Attics decline it as follows : G. νεώς, D. νηῖ, A. ναῦν, V. ναῦ, *Plur.* N. νῆες, G. νεῶν, D. ναυσί, A. ναῦς, V. νῆες.

The Ionians change α into η, as νηῦς. They have also G. νεός, A. νῆα and νέα, *Dual* D. νεοῖν, *Plur.* N. νῆες, A. νῆας.

οἷς οἷς, G. οἷος οἷός, D. οἷ οἷ, A. οἷν οἷν, *Plur.* N. οἷες οἷς οἷς, G. οἷων οἷων, D. οἷσι, A. οἷας οἷας οἷς.

3. Most nouns in ις, ι, υς, υ, change ι and υ into ε, in all the cases, except the nominative, accusative, and vocative, singular. Substantives in ις and υς generally change ος into ως. E. g.

S. ἡ (*state*)

N. πόλις

G. πόλεως

D. πόλεϊ πόλει

A. πόλιν

V. πόλι

D. (*two states*)

N.A.V. πόλεε

G. D. πολέοιν

P. (*states*)

N. πόλεες πόλεις

G. πόλεων

D. πόλεσι(ν)

A. πόλεας πόλεις

V. πόλεες πόλεις

S. τὸ (*mustard*)

N. σίνγηπι

G. σινήπεος

D. σινήπεϊ σινήπει

A. σίνγηπι

V. σίνγηπι

D.

N.A.V. σινήπεε

G. D. σινήπέοιν

P.

N. σινήπεα σινήπη

G. σινήπέων

D. σινήπεσι(ν)

A. σινήπεα σινήπη

V. σινήπεα σινήπη

S. ὁ (*cubit*)

N. πῆχυς

G. πήχεως

D. πήχεϊ πηχει

A. πῆχυν

V. πῆχυν

D. (*two cubits*)

N.A.V. πήχεις

G. D. πηχείων

P. (*cubits*)

N. πήχεις πήχεις

G. πήχεων

D. πήχεσι(ν)

A. πήχεις πήχεις

V. πήχεις πήχεις

S. τὸ (*city*)

N. ἄστυ

G. ἄστεος

D. ἄστει ἄσται

A. ἄστυ

V. ἄστυ

D. (*two cities*)

N.A.V. ἄσται

G. D. ἀστέων

P. (*cities*)

N. ἄσται ἄσται

G. ἀστέων

D. ἄσται(ν)

A. ἄσται ἄσται

V. ἄσται ἄσται

NOTE 1. In some instances the *genitive* of nouns in *υς* and *υ* is contracted. E. g. πῆχυς, πηχείων πηχῶν· ἡμῖν, ἡμῖνος. Such contractions belong to the later Greek.

NOTE 2. The *genitive* singular of *neuters* in *ι* and *υ* very seldom ends in *ος*.

NOTE 3. According to the old grammarians, the Attic *genitive* and *dative*, *dual*, of nouns in *ις* and *υς* end in *ων*. E. g. πόλις, πόλιν. Such forms, however, are not found in any Greek writer of authority.

NOTE 4. Πόλις, in the Epic language, often changes *ι* into *η*. E. g. γεν. πόλῆος for πόλιος.

NOTE 5. For the *ACCENT* of the *genitive* of nouns in *ις*, *υς*, see above (§ 20. N. 2).

§ 44. Nouns in *εύς* are contracted in the *dative* singular, and in the *nominative*, *accusative*, and *vocative*, plural. They generally have *ως* in the *genitive* singular. E. g.

S. ὁ (*king*)

N. βασιλεύς

G. βασιλέως

D. βασιλεῖ βασιλεῖ

A. βασιλέα

V. βασιλεῦ

P. (*kings*)

N. βασιλεῖς βασιλεῖς

G. βασιλέων

D. βασιλεῦσι(ν)

A. βασιλέας βασιλεῖς

V. βασιλεῖς βασιλεῖς

D. (*two kings*)

N.A.V. βασιλεῖς

G. D. βασιλέων

NOTE 1. The *genitive* and *accusative, singular*, are sometimes contracted. E. g. Πειραιεύς, Πειραιέως Πειραιῶς· συγγραφεύς, συγγραφεία συγγραφῇ.

NOTE 2. The vowels *εα* are contracted into *α*, when they are preceded by a vowel. E. g. χοεύς, χοεία χοῦ.

NOTE 3. The ending *έες* of the *nominative plural* is sometimes contracted into *ῆς*. E. g. ἱππεύς, ἱππέες ἱππῆς.

NOTE 4. The Ionians very often change *ε* into *η*, except when it is in the diphthong *ευ*. E. g. βασιλεύς, βασιλῆος.

INDECLINABLE NOUNS.

§ 45. Indeclinable nouns are those which have only one form for all the genders, numbers, and cases. Such are,

1. The names of the letters of the *alphabet*. E. g. τὸ, τοῦ, τῷ ἄλφα, *alpha*.

2. The *cardinal numbers*, from 5 to 100 inclusive. E. g. οἅ, αἱ, τὰ, τῶν, τοῖς, τοῦς, τὰς πάντα, *five*.

3. All *foreign names* not Grecized. E. g. ὁ, τοῦ, τῷ, τὸν Ἀδάμ, *Adam*.

ANOMALOUS NOUNS.

§ 46. 1. All nouns which have, or are supposed to have, *more than one nominative*, are anomalous. Such are the following.

ἀηδών, ὄνος, ἡ, *nightingale*, regular. From ΑΗΔΩ, G. ἀηδοῦς, V. ἀηδοῖ.

ἄϊδης, ου, ὁ, *the infernal regions*, regular. From ΑἶΣ, G. ἄϊδος, D. ἄϊδι, A. αἶδα.

ἀλκή, ῆς, ἡ, *strength*, regular. From ΑΛΞ, D. ἀλκι.

ἀνδράποδον, ου, τὸ, *slave*, regular. From ΑΝΔΡΑΠΟΤΣ, D. Plur. ἀνδραπόδεσαι (Epic). γόνυ, τὸ, *knee*. The rest is

from ΓΟΝΑΣ, γόνατος, γόνατι, Dual γόνατε, γονάτοι, Plur. γόνατα, γονάτων, γόνασι.

The poets have G. γουνός, D. γουνί, Plur. N. A. V. γούνα, G. γούνων.

γυνή, ἡ, *woman*. The rest is from ΓΥΝΑΙΞ (oxytone), γυναικός, γυναικί, γυναικα, γύναι, Dual γυνάϊκε, γυναικοῖν, Plur. γυνάϊκες, γυναι-

πῶν, γυναιξί, γυναῖκας, γυναῖ-
κες.

The genitive and dative of all the numbers take the accent on the last syllable, contrary to the rule (§ 35. N. 2).

δαῖς, ἴδος, ἦ, *fight*, regular.

From ΔΑΣ, D. δαί.

ΔΙΣ, see Ζεύς.

δόρυ, τὸ, *spear*. The rest is from ΔΟΡΑΣ, δόρατος, δόρατι, Dual δόρατε, δυράτιον, Plur. δόρατα, δοράτων, δόρασι.

The poets have G. δορός, δουρός, D. δορί, δουρί, Dual δοῦρε, Plur. N. δοῦρα, G. δούρων, D. δούρεσι (Epic). δορυξοός, ου, ὁ, *spear-polisher*, regular. From ΔΟΡΤΕΟΣ, V. δορυξί.

εἰκῶν, ὄνος, ἦ, *image*, regular.

From ΕΙΚΩ, G. εἰκούς, A. εἰκῶ, A. Plur. εἰκούς.

Ζεύς, ὁ, *Jupiter*, V. Ζεῦ. From ΔΙΣ, G. Διός, D. Δί, A. Δία. (§ 37. R. 1.)

Ζήν, ὁ, G. Ζηνός, D. Ζηνί, A. Ζήνα, = preceding.

θεράπων, οντος, ὁ, *attendant*, regular. From ΘΕΡΑΨ, A. Θέραπα, N. Plur. Θέραπες.

ἰχώρ, ὦρος, *ichor*, regular. Acc. Sing. also ἰχῶ.

κάλως, ω or ως, ὁ, *cable*. From ΚΑΛΟΣ, Plur. N. κάλοι, A. κάλους.

κάρᾱ Ionic κάρη, τὸ, *head*, G. κάρητος, D. κάρητι, κάρᾱ, N. Plur. κάρᾱ. From ΚΡΑΣ, G. κρατός, D. κρατί, A. τὸ or τὸν κράτα, Plur. G. κράτων, D. κρασί. From ΚΡΑΑΣ, G. κράατος, D. κράατι, Plur.

N. κράατα, A. τοὺς κῤῥατας. From ΚΑΡΗΑΣ, G. καρήατος, D. καρήατι, Plur. καρήατα.

κλάδος, ου, ὁ, *bough*, regular. From ΚΛΑΣ, D. κλάδι, D. Plur. κλάδισι (Epic).

κοινωνός, οὔ, ὁ, *partner*, regular. From ΚΟΙΝΩΝ, Plur. N. κοινωνῶνες, A. κοι-
νῶνας.

ΚΡΑΑΣ, ΚΡΑΣ, see κάρᾱ.

κρίνον, ου, τὸ, *lily*, regular. From ΚΡΙΝΟΣ, Plur. N. κρίνεα, D. κρίνεσι.

κρόκη, ης, ἦ, *woof*, regular. From ΚΡΟΞ, A. κρόκα.

λᾶας contracted λᾶς, ὁ, *stone*, G. λάαος λᾶος, D. λάαϊ λᾶϊ, A. λᾶαν λᾶν, Dual. λάας λᾶε, Plur. N. λάαες λᾶες, G. λαάων λάων, D. λάεσσι (Epic). From ΛΑΑΣ (---), G. λάον.

μάρτυς, ὁ, *witness*, A. μάρτυν, D. Plur. μάρτυσι. From ΜΑΡΤΥ, μάρτυρος, μάρτυρι, &c.

μάστιξ, γος, ἦ, *scourge*, regular. From ΜΑΣΤΙΞ, D. μᾶστι (contracted from μᾶστι), A. μᾶστιν.

ὄνειρον, τὸ, *dream*. The rest is from ΟΝΕΙΡΑΣ, ὀνειράτος, ὀνειράτι, Dual ὀνειράτε, ὀνειράτιον, Plur. ὀνειράτα, ὀνειράτων, ὀνειράσι.

οὖς, τὸ, *ear*. The rest is from the Doric ὠς, ὠτός, ὠτί, Dual ὠτε, ὠτοῖν, Plur. ὠτα, ὠτων, ὠσί.

πρέσβυς, ὁ, *old man*, A. πρέσβυν, V. πρέσβυ. The rest is from πρεσβύτης, ου.

In Hesiod a Nom. Plur. πρέσβηες occurs.

πρέσβυς, ὁ, *ambassador*, Plur.

N. A. V. πρέσβεις, G. πρέσβειων, D. πρέσβισι. The rest is from πρεσβευτής, οὔ.

πρόσωπον, ου, τὸ, *face*, regular.

From ΠΡΟΣΩΠΙΑΣ, Plur.

N. προσώπατα, D. προσώπασι.

πρόχοος, ου, ἡ, *ewer*, regular.

From ΠΡΟΧΟΤΣ, D. Plur.

πρόχουσι (like βουσι from βούς).

πῦρ, πυρός, πυρί, τὸ, *fire*. From

ΠΥΡΟΝ, Plur. N. A. πυρά,

G. πυρῶν, D. πυροῖς.

σῶρ, τὸ. The rest is from

ΣΚΑΣ, σκατός, σκατί, &c.

σταγών, ὄνος, ἡ, *drop*, regular.

From ΣΤΑΞ, N. Plur. στάγεις.

στίχος, ου, ὁ, *row*, regular.

From ἡ ΣΤΙΞ, στιχός, στιχι, &c.

ταώς, ὦ, ὁ, *peacock*, regular.

From ΤΑΟΣ, N. Plur. ταοί.

ὔδωρ, τὸ, *water*. The rest is

from ὕΔΑΣ, ὕδατος, ὕδατι, &c.

From ὕδος, D. Sing. ὕδα (Epic).

νίος, οὔ, ὁ, *son*, regular. From

ἽΙΕΤΣ, G. νίεος, &c. like

βασιλεύς. From ἽΙΣ come

the Epic G. νίος, D. νίε, A.

νία, Dual. νίε, Plur. N. νίεις,

D. νίεσι and νιάσι, A. νίας.

ὑσμίνη, ης, ἡ, *battle*, regular.

From ὕΣΜΙΣ, D. ὕσμινι.

χειιδών, ὄνος, ἡ, *swallow*, regular.

From ΧΕΙΔΙΩΝ, V.

χειιδοῖ.

ὥς, see οὔς.

2. Nouns, which have only one nominative, but more than one form for any of the other cases, are anomalous. Such are the following :

ἄλως, ω or ωος, ἡ, *threshing-floor*.

γέλως, ω or ωτος, ὁ, *laughter*.

θάμις, ιος or ιτος or ιδος or

ιστος, ἡ, *justice*.

ιδρώς, ὦ or ὠτος, ὁ, *sweat*.

κλεῖς, ειδός, ἡ, *key*. Also Acc.

Sing. κλεῖν, A. V. Plur.

κλεῖς.

μήτρως, ω or ωος, ὁ, *maternal*

uncle.

μύκης, ου or ητος, ὁ, *mushroom*.

ὄρνις, ἱθος, ὁ, ἡ, *bird*, regular.

In the Plur. also N. A. ὄρ-

νις or ὄρνεις, G. ὄρνειων.

πάτρως, ω or ωος, ὁ, *paternal*

uncle.

σής, εός or ητός, ὁ, *moth*.

χείρ, χειρός and χειρός, ἡ, *hand*,

D. Plur. always χειροί. The

forms G. χειρός, D. χειρί, Dual

χειροῖν, are poetic.

NOTE 1. All proper names in ης gen. εος (§ 42), have η or ην in the accusative singular. E. g.

Ἀριστοφάνης, εος acc. Ἀριστοφάνη and ην.

NOTE 2. Some nouns in ις have ιδος or ιος in the genitive. E. g.

μήνις, gen. μήνιδος or μήνιος, *resentment*.

NOTE 3. In the Ionic dialect, the *accusative singular* of nouns in *ης* gen. *ου*, often ends in *εα*. E. g. *Γύγης, ου, acc. Γύγεα* for *Γύγην*.

NOTE 4. A few proper names in *ης, ους, and υς*, are declined according to the following examples :

Ἰαννῆς, G. *Ἰαννῆ*, D. *Ἰαννῆ*, A. *Ἰαννῆν*, V. *Ἰαννῆ*.
Γλοῦς, G. *Γλοῦ*, D. *Γλοῦ*, A. *Γλοῦν*, V. *Γλοῦ*.
Διονῦς, G. *Διονῦ*, D. *Διονῦ*, A. *Διονῦν*, V. *Διονῦ*.

DEFECTIVE NOUNS.

§ 47. Defective nouns are those of which only some of the cases are in use. Such are the following :

<i>ετῆσαι, ων, οἱ, Etesian winds.</i> No singular.	<i>Ὀλύμπια, ων, τὰ, Olympic games.</i> No singular.
<i>ἦρα, an A. Plur. used only in the formula, ἦρα φέρειν, to show favor.</i>	<i>ὄναρ, τὸ, dream, used only in the N. and A. Sing.</i>
<i>Ἰσθμια, ων, τὰ, Isthmian games.</i> No singular.	<i>ὈΣ or ΟΣΣΟΝ, τὸ, eye, Dual N. A. ὄσσε, Plur. G. ὄσσων, D. ὄσσοις, old ὄσσοισι.</i>
<i>λίς, ὁ, lion, A. λίν.</i>	<i>ὄφελος, τὸ, advantage, used only in the N. Sing.</i>
<i>Λιν, ὁ, fine linen, -D. λιτί, A. λιτα.</i>	<i>Πύθια, ων, τὰ, Pythian games.</i> No singular.
<i>μάλη, ἡς, ἡ, armpit, used only in the phrase ὑπὸ μάλης, under the arm, clandestinely.</i>	<i>ταίν, used only in the formula ὦ ταίν, O thou.</i>
<i>Νέμεα, ων, τὰ, Nemean games.</i> No singular.	<i>ὑπαρ, τὸ, waking, as opposed to ὄναρ, used only in the N. and A. Sing.</i>
<i>Νιψ, ἡ, snow, only A. νίφα.</i>	

ADJECTIVES.

§ 48. 1. In adjectives of *three endings*, the feminine is always of the first declension; the masculine and the neuter are either of the second or of the third.

2. Adjectives of *two endings* are either of the second or of the third declension; the feminine is the same with the masculine.

3. Adjectives of *one ending* are either of the first or of the third declension. Such adjectives are either masculine, feminine, or common.

ADJECTIVES IN *ος*.

§ 49. 1. Most adjectives in *ος* have three endings, *ος, η, ον*.
E. g. σοφός, σοφή, σοφόν.

When *ος* is preceded by a vowel or by *ρ*, the feminine has *ᾱ* instead of *η*. E. g. ἄξιος, ἄξια, ἄξιον· μακρός, μακρά, μακρόν.

<i>S.</i>	ὁ (<i>wise</i>)	ἡ (<i>wise</i>)	τὸ (<i>wise</i>)
<i>N.</i>	σοφός	σοφή	σοφόν
<i>G.</i>	σοφοῦ	σοφῆς	σοφοῦ
<i>D.</i>	σοφῷ	σοφῇ	σοφῶ
<i>A.</i>	σοφόν	σοφήν	σοφόν
<i>V.</i>	σοφεί	σοφή	σοφόν
<i>D.</i>			
<i>N.A.V.</i>	σοφῷ	σοφά	σοφῶ
<i>G. D.</i>	σοφοῖν	σοφαῖν	σοφοῖν
<i>P.</i>			
<i>N.</i>	σοφοί	σοφαί	σοφά
<i>G.</i>	σοφῶν	σοφῶν	σοφῶν
<i>D.</i>	σοφοῖς	σοφαῖς	σοφοῖς
<i>A.</i>	σοφούς	σοφάς	σοφά
<i>V.</i>	σοφοί	σοφαί	σοφά

So all PARTICIPLES in *ος*. E. g. τυπτόμενος, τυπτομένη, τυπτόμενον.

<i>S.</i>	ὁ (<i>worthy</i>)	ἡ (<i>worthy</i>)	τὸ (<i>worthy</i>)
<i>N.</i>	ἄξιος	ἄξια	ἄξιον
<i>G.</i>	ἄξιου	ἄξιας	ἄξιου
<i>D.</i>	ἄξιῳ	ἄξιᾱ	ἄξιῳ
<i>A.</i>	ἄξιον	ἄξιαν	ἄξιον
<i>V.</i>	ἄξις	ἄξια	ἄξιον
<i>D.</i>			
<i>N.A.V.</i>	ἄξιῳ	ἄξια	ἄξιῳ
<i>G. D.</i>	ἄξιον	ἄξιαν	ἄξιον

P.

N. ἄξιοι

ἄξιαι

ἄξια

G. ἄξιων

ἄξιων

ἄξιων

D. ἄξιοις

ἄξιαις

ἄξιοις

A. ἄξιους

ἄξιας

ἄξια

V. ἄξιοι

ἄξιαι

ἄξια

NOTE 1. Adjectives in οος have η in the feminine. Except when οος is preceded by ρ. E. g.

ἁπλόος, ἁπλόη, ἁπλόον
ἁθρόος, ἁθρόα, ἁθρόον.

2. Many adjectives in ος have only two endings, ος, ον. E. g. ἡσυχος, ἡσυχον.

Particularly, compound adjectives in ος have two endings E. g. ἐπιζήμιος, ἐπιζήμιον.

But compound adjectives in κος have three endings.

S. ὁ, ἡ (quiet)

τὸ (quiet)

N. ἡσυχος

ἡσυχον

G. ἡσύχου

ἡσύχου

D. ἡσύχῳ

ἡσύχῳ

A. ἡσυχον

ἡσυχον

V. ἡσυχῃ

ἡσυχον

D.

N.A.V. ἡσύχῳ

ἡσύχῳ

G. D. ἡσύχοιιν

ἡσύχοιιν

P.

N. ἡσυχοι

ἡσυχᾱ

G. ἡσύχων

ἡσύχων

D. ἡσύχοις

ἡσύχοις

A. ἡσύχους

ἡσυχᾱ

V. ἡσυχοι

ἡσυχᾱ

NOTE 2. In Attic writers and in the poets, many adjectives in ος, which commonly have three endings, are found with only two. E. g. ὁ, ἡ ἐλεύθερος, τὸ ἐλεύθερον, free.

NOTE 3. The ending α of the feminine is long. Except the feminine of διος, divine, and a few others.

NOTE 4. For the ACCENT of the genitive plural of the feminine of barytone adjectives and participles in α, see above (§ 31. N. 2).

3. Adjectives in εος, εα, εον, and οος, οη, οον, are contracted (§§ 32: 34). E. g.

χρύσεος χρυσοῦς, χρυσία χρυσῆ, χρύσειον χρυσοῦν, G. χρυσεῖον χρυσοῦ, χρυσείας χρυσῆς, *golden*.

ἀργύρεος ἀργυροῦς, ἀργυρία ἀργυρᾶ, ἀργύρεον ἀργυροῦν, G. ἀργυρεῖον ἀργυροῦ, ἀργυρείας ἀργυρᾶς, *of silver*.

ἀπλός ἀπλοῦς, ἀπλόη ἀπλῆ, ἀπλόον ἀπλοῦν, G. ἀπλόον ἀπλοῦ, ἀπλόης ἀπλῆς, *simple*.

NOTE 5. For the ACCENT of some of the contracted forms of adjectives in εος, εος, see above (§ 34. N. 2).

ADJECTIVES IN ΩΣ.

§ 50. Adjectives in ως have two endings, ως, ων. They are declined like νεός and ἀνώγειω (§ 33). E. g. εὐγεως, εὐγεων.

S. ὁ, ἡ (*fertile*) τὸ (*fertile*)

N. εὐγεως εὐγεων

G. εὐγεω εὐγεω

D. εὐγεω εὐγεω

A. εὐγεων εὐγεων

V. εὐγεω εὐγεων

D.

N.A.V. εὐγεω εὐγεω

G. D. εὐγεων εὐγεων

P.

N. εὐγεω εὐγεω

G. εὐγεων εὐγεων

D. εὐγεω εὐγεω

A. εὐγεω εὐγεω

V. εὐγεω εὐγεω

ADJECTIVES IN ΤΣ.

§ 51. Adjectives in τς, gen. εος, have three endings, υς, ια, υ. E. g. γλυκός, γλυκεῖα, γλυκύ.

S.	ὁ (<i>sweet</i>)	ἡ (<i>sweet</i>)	τὸ (<i>sweet</i>)
N.	γλυκός	γλυκεῖα	γλυκύ
G.	γλυκέος	γλυκείας	γλυκέος
D.	γλυκεῖ γλυκεῖ	γλυκεῖα	γλυκεῖ γλυκεῖ
A.	γλυκύν	γλυκεῖαν	γλυκύ
V.	γλυκύ	γλυκεῖα	γλυκύ

D.

N.A.V. γλυκέε

γλυκεία

γλυκέε

G. G. γλυκείων

γλυκείων

γλυκείων

P.

N. γλυκέες γλυκεῖς

γλυκεῖαι

γλυκέα

G. γλυκείων

γλυκειῶν

γλυκείων

D. γλυκέσι(ν)

γλυκείαις

γλυκέσι(ν)

A. γλυκέας γλυκεῖς

γλυκείας

γλυκέα

V. γλυκέες γλυκεῖς

γλυκεῖαι

γλυκέα

NOTE 1. The Ionics make fem. *εία* or *είη*. E. g. βαθύς, βαθεία or βαθείη.

NOTE 2. The poets sometimes have mas. and fem. *υς*, neut. *υ*. E. g. ὁ, ἡ ἡδύς, τὸ ἡδύ.

ADJECTIVES IN *ΗΣ* AND *ΙΣ*.

§ 52. 1. Adjectives in *ης*, gen. *εος*, have two endings, *ης*, *ες*. E. g. ἀληθής, ἀληθές.

S. ὁ, ἡ (true)

τὸ (true)

N. ἀληθής

ἀληθές

G. ἀληθέος ἀληθοῦς

ἀληθέος

ἀληθοῦς

D. ἀληθεῖ

ἀληθεῖ

ἀληθεῖ

ἀληθεῖ

A. ἀληθεία

ἀληθῆ

ἀληθείς

V. ἀληθεῖς

ἀληθείς

D.

N.A.V. ἀληθείς

ἀληθῆ

ἀληθείς

ἀληθῆ

G. D. ἀληθείων ἀληθοῦν

ἀληθείων

ἀληθοῦν

P.

N. ἀληθείς

ἀληθεῖς

ἀληθεία

ἀληθῆ

G. ἀληθείων

ἀληθεῶν

ἀληθείων

ἀληθεῶν

D. ἀληθείσι(ν)

ἀληθείσι(ν)

A. ἀληθείας

ἀληθεῖς

ἀληθεία

ἀληθῆ

V. ἀληθείς

ἀληθεῖς

ἀληθεία

ἀληθῆ

2. Adjectives in *ις*, gen. *ιος*, have two endings, *ις*, *ι*. E. g. ἔδρις, ἔδρι, G. ἔδριος, knowing.

ADJECTIVES IN *ΑΣ*, *ΕΙΣ*, *ΗΝ*, *ΟΤΣ*, *ΤΣ*, *ΩΝ*, *ΩΣ*.

§ 53. 1. Adjectives in *ας*, gen. *αντος*, have three endings, *ας*, *ασα*, *αν*. E. g. πᾶς, πᾶσα, πᾶν.

S.	ὁ (all)	ἡ (all)	τὸ (all)
N.	πᾶς	πᾶσα	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντα	πᾶσαν	πᾶν
V.	πᾶς	πᾶσα	πᾶν
D.			
N.A.V.	πάντε	πάσα	πάντε
G.D.	πάντοι	πάσαι	πάντοι
P.			
N.	πάντες	πᾶσαι	πάντα
G.	πάντων	πασῶν	πάντων
D.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
A.	πάντας	πάσας	πάντα
V.	πάντες	πᾶσαι	πάντα

So all PARTICIPLES in *ās*. E. g. τύψας, τύψασα, τύψαν, G. τύψαντος.

REMARK 1. These two adjectives in *ās*, μέλας and τάλας, have *αινα* in the feminine. Thus,

μέλας, μέλαινα, μέλαν, G. μέλανος, *black*.
τάλας, τάλαινα, τάλαν, G. τάλανος, *unfortunate*.

2. Adjectives in *εις*, gen. εντος, have three endings, *εις*, *εσσα*, *εν*. E. g. χαρίεις, χαρίεσσα, χαρίεν.

S.	ὁ (graceful)	ἡ (graceful)	τὸ (graceful)
N.	χαρίεις	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαρίεσσης	χαρίεντος
D.	χαρίεντι	χαρίεσση	χαρίεντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν
V.	χαρίεν	χαρίεσσα	χαρίεν
D.			
N.A.V.	χαρίεντε	χαριέσσα	χαρίεντε
G. D.	χαριέντοι	χαριέσσαι	χαριέντοι
P.			
N.	χαρίεντες	χαριέσσαι	χαρίεντα
G.	χαριέντων	χαριεσσῶν	χαριέντων
D.	χαρίεσι(ν)	χαριέσσαις	χαρίεσι(ν)
A.	χαρίεντας	χαριέσσας	χαρίεντα
V.	χαρίεντες	χαριέσσαι	χαρίεντα

NOTE 1. The endings ῆεις, ῆεσσα, ῆεν, are contracted into ῆς, ῆσσα, ῆν. E. g.

τιμήεις τιμῆς, τιμήεσσα τιμῆσσα, τιμῆεν τιμῆν, G. τιμήεντος τιμῆντος, *valuable*.

The endings όεις, όεσσα, όεν, are contracted into οῦς, οῦσσα, οῦν. E. g.

πλακοίεις πλακοῦς, πλακοέσσα πλακοῦσσα, πλακοέν πλακοῦν, G. πλακοέντος πλακοῦντος, *flat*.

REMARK 2. The *dative plural* of adjectives in *us* forms an exception to the general rule (§ 12. 5).

3. Participles in εῖς have three endings, εῖς, εῖσα, ἐν. E. g. τιθεῖς, τιθεῖσα, τιθέν.

S.	ὁ (<i>placing</i>)	ῆ (<i>placing</i>)	τὸ (<i>placing</i>)
N.	τιθεῖς	τιθεῖσα	τιθέν
G.	τιθέντος	τιθείσης	τιθέντος
D.	τιθέντι	τιθείσῃ	τιθέντι
A.	τιθέντα	τιθεῖσαν	τιθέν
V.	τιθεῖς	τιθεῖσα	τιθέν

D.

N.A.V.	τιθέντε	τιθείσα	τιθέντε
G. D.	τιθέντοιν	τιθείσαιν	τιθέντοιν

P.

N.	τιθέντες	τιθεῖσαι	τιθέντα
G.	τιθέντων	τιθεισῶν	τιθέντων
D.	τιθεῖσι(ν)	τιθείσαις.	τιθεῖσι(ν)
A.	τιθέντας	τιθείσας	τιθέντα
V.	τιθέντες	τιθεῖσαι	τιθέντα

4. There are but two adjectives in ην ὁ τέρην, ἡ τέρινα, τὸ τέρεν, G. τέρενος, *tender*; and ὁ ἄρσην or ἄρῆην, τὸ ἄρσεν or ἄρῆεν, G. ἄρσενος or ἄρῆενος, *male*.

5. Participles in οὗς have three endings, οὗς, οὔσα, όν. E. g. διδούς, διδοῦσα, διδόν.

S.	ὁ (<i>giving</i>)	ῆ (<i>giving</i>)	τὸ (<i>giving</i>)
N.	διδούς	διδούσα	διδόν
G.	διδόντος	διδούσης	διδόντος
D.	διδόντι	διδούσῃ	διδόντι
A.	διδόντα	διδοῦσαν	διδόν
V.	διδούς	διδοῦσα	διδόν

D.

N.A.V.	διδόντες	διδούσα	διδόντες
G. D.	διδόντων	διδούσαι	διδόντων

P.

N.	διδόντες	διδούσαι	διδόντα
G.	διδόντων	διδουσῶν	διδόντων
D.	διδούσι(ν)	διδούσαις	διδούσι(ν)
A.	διδόντας	διδούσας	διδόντα
V.	διδόντες	διδούσαι	διδόντα

6. Participles in *ύς* have three endings, *ύς*, *ύσα*, *ύν*. E. g. *δεικνύς*, *δεικνύσα*, *δεικνύν*.

S.	ὁ (<i>showing</i>)	ἡ (<i>showing</i>)	τὸ (<i>showing</i>)
N.	δεικνύς	δεικνύσα	δεικνύν
G.	δεικνύτος	δεικνύσης	δεικνύτος
D.	δεικνύτι	δεικνύσῃ	δεικνύντι
A.	δεικνύτα	δεικνύσαν	δεικνύν
V.	δεικνύς	δεικνύσαι	δεικνύν

D.

N.A.V.	δεικνύντες	δεικνύσα	δεικνύντες
G. D.	δεικνύντων	δεικνύσαι	δεικνύντων

P.

N.	δεικνύντες	δεικνύσαι	δεικνύντα
G.	δεικνύντων	δεικνυσῶν	δεικνύντων
D.	δεικνύσι(ν)	δεικνύσαις	δεικνύσι(ν)
A.	δεικνύντας	δεικνύσας	δεικνύντα
V.	δεικνύντες	δεικνύσαι	δεικνύντα

7. Adjectives in *ων*, gen. *οντος*, have three endings, *ων*, *ουσα*, *ον*. E. g. *ἐκών*, *ἐκούσα*, *ἐκόν*.

S.	ὁ (<i>willing</i>)	ἡ (<i>willing</i>)	τὸ (<i>willing</i>)
N.	ἐκών	ἐκούσα	ἐκόν
G.	ἐκόντος	ἐκούσης	ἐκόντος
D.	ἐκόντι	ἐκούσῃ	ἐκόντι
A.	ἐκόντα	ἐκούσαν	ἐκόν
V.	ἐκών	ἐκούσαι	ἐκόν

D.

N.A.V.	ἐκόντες	ἐκούσα	ἐκόντες
G. D.	ἐκόντων	ἐκούσαι	ἐκόντων

P.

N.	ἐκόντες	ἐκοῦσαι	ἐκόντα
G.	ἐκόντων	ἐκουσῶν	ἐκόντων
D.	ἐκοῦσι(ν)	ἐκούσαις	ἐκοῦσι(ν)
A.	ἐκόντας	ἐκούσας	ἐκόντα
V.	ἐκόντες	ἐκοῦσαι	ἐκόντα

So all PARTICIPLES in *ων*. E. g. *τύπων, τύπτουσα, τύπτον, G. τύπτοντος· φιλέων, φιλέουσα, φιλέον, G. φιλέοντος, contracted φιλῶν, φιλοῦσα, φιλοῦν, G. φιλοῦντος.*

NOTE 2. The *feminine* of adjectives in *αις, ις, ους, υς, ων*, gen. *ωνος*, is formed by dropping *αις* of the genitive, and annexing *σα*. E. g.

παῖς, παντός	fem.	παῖσα (§ 12. 5)
τιθύς, τιθύντες	"	τιθύσα (ibid.)
διδούς, διδόντες	"	διδύσα (ibid.)
δικνύς, δικιύντες	"	δικνύσα (ibid.)
ἰκνών, ἰκνόντες	"	ἰκνύσα (ibid.)
χαρίαις, χαρίωντες	"	χαρίισα (§ 12. N. 2).

8. Adjectives in *ων*, gen. *ονος*, have two endings, *ων, ον*. E. g.

S. ὁ, ἡ (ripe)	τὸ (ripe)
N. πέπων	πέπον
G. πέπονός	πέπονός
D. πέπονι	πέπονι
A. πέπονα	πέπον
V. πέπον	πέπον

D.

N.A.V. πέποναι	πέποναι
G. D. πεπόνονιν	πεπόνονιν

P.

N. πέποναις	πέποναι
G. πεπόνων	πεπόνων
D. πέποσι(ν)	πέποσι(ν)
A. πέποναις	πέποναι
V. πέποναις	πέποναι

9. Participles in *ώς* have three endings, *ώς, υῖα, ὅς*. E. g. *τετυφώς, τετυφυῖα, τετυφός, having struck.*

S.	ὁ	ἡ	τὸ
N.	τετυφώς	τετυφυῖα	τετυφός
G.	τετυφότης	τετυφυίας	τετυφότης
D.	τετυφότηι	τετυφυίᾳ	τετυφότηι
A.	τετυφότηα	τετυφυῖαν	τετυφός
V.	τετυφώς	τετυφυῖα	τετυφός
D.			
N.A.V.	τετυφότε	τετυφυῖα	τετυφότε
G D.	τετυφότοιιν	τετυφυίαιιν	τετυφότοιιν
P.			
N.	τετυφότες	τετυφυῖαι	τετυφότα
G.	τετυφότηων	τετυφυιῶν	τετυφότηων
D.	τετυφόσι(ν)	τετυφυίαις	τετυφόσι(ν)
A.	τετυφότηας	τετυφυίας	τετυφότα
V.	τετυφότες	τετυφυῖαι	τετυφότα

ADJECTIVES OF ONE ENDING.

§ 54. The following are some of the adjectives which have only one ending: ὁ ἀβλής, ἡτός· ὁ, ἡ ἀβρώς, ὠτός· ὁ, ἡ ἀγνώς, ὠτός· ὁ, ἡ ἀδμής, ἡτός· ὁ, ἡ αἰγίλις, πος· ὁ, ἡ αἰθωπ, πος· ὁ αἰθων, ὠνος· ὁ ἀκμής, ἡτός· ὁ, ἡ ἄναλκίς, ἰδος· ὁ, ἡ ἀπτήν, ἡνος· ὁ, ἡ ἀργής, ἡτός οὐ· ἔτος· ὁ, ἡ ἄρπαξ, γος· ὁ βλάξ, κός· ὁ, ἡ δρομάς, ἄδος· ὁ ἐθελοντής, οὐ· ὁ, ἡ ἐπήλυξ, γος· ὁ, ἡ ἐπηλυσ, υδος· ἡ ἐπίτεξ, κος· ὁ, ἡ εὐριν, ιος· ὁ, ἡ εὐώψ, πος· ὁ, ἡ ἥλιξ, κος· ὁ, ἡ ἡμιθνής, ἡτός· ὁ, ἡ ἱππύς, ἄδος· ὁ μάκαρ, αρος· ὁ, ἡ μακράων, ὠνος· ὁ, ἡ μακράνυχην, ενος· ὁ, ἡ μῶνυξ, χος· ὁ, ἡ νομάς, ἄδος· ὁ, ἡ παραβλώψ, πος· ὁ, ἡ παραπλήξ, γος· ὁ πένης, ητός· ὁ πολυάιξ, κος· ὁ προβλής, ἡτός· ὁ, ἡ σποράς, ἄδος· ὁ, ἡ φοίνιξ.

Add to these the compounds of θράξ, θώραξ, παῖς, χεῖρ. E. g. ὁ ὀρθόθραξ, τριχος· ὁ, ἡ καλλιπαις, αἰδος· ὁ, ἡ μακροχείρ, ειρος.

NOTE. Some of these are also used as *neuters*, but only in the *genitive* and *dative*.

COMPOUND ADJECTIVES.

§ 55. Compound adjectives, of which the last component part is a *substantive*, follow the declension of that substantive.

Such adjectives may have a neuter, when it can be formed after the same analogy. E. g.

εὐχαρις, ι, G. ιτος, *graceful*, from εὖ, χάρις, ιτος
 εὐελπίς, ι, G. ιδος, *hopeful*, from εὖ, ἐλπίς, ιδος
 δίπους, ονν, G. οδος, *two-footed*, from δις, ποῦς, ποδός
 ἄδακρυς, υ, G. υος, *tearless*, from ἀ-, δάκρυ, υος
 εὐδαίμων, ον, G. ονος, *happy*, from εὖ, δαίμων, ονος
 μεγαλήτωρ, ορ, G. ορος, *magnanimous*, from μέγας, ἥτωρ.

NOTE 1. The compounds of πόλις generally have ιδος in the genitive. E. g.

ἄπολις, ι, G. ιδος, *vagabond*.

NOTE 2. The compounds of μήτηρ, πατήρ, and φρήν *mind*, change η into ω. E. g.

ἄμήτωρ, ορ, G. ορος, *motherless*
 ἀπάτωρ, ορ, G. ορος, *fatherless*
 σωφρων, ορ, G. ονος, *discreet*.

NOTE 3. The compounds of γέλως, *laughter*, and κέρας, *horn*, are either of the second or third declension. E. g.

φιλόγελως, ων, G. ω or ωτος, *fond of laughter*
 τρίκερως, ων, G. ω or ωτος, *having three horns*.

ANOMALOUS AND DEFECTIVE ADJECTIVES.

§ 56. The following list contains most of the anomalous and defective adjectives.

εὖς and ἡὺς, neut. εὖ and ἡὺ, *good*, G. ἐῆος, A. εὖν and ἡὺν, neut. Plur. G. εἰων, *of good things*.

The neuter εὖ, contracted from εῖ, means, *well*.

ζῶς, Nom. mas. *living, alive*. The rest is from the regular ζῶός, ἡ, όν.

μέγας, μεγάλη, μέγα, *great*, is declined in the following manner :

S.	ὁ (<i>great</i>)	ἡ (<i>great</i>)	τὸ (<i>great</i>)
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μεγάλη	μεγάλη	μέγα

D.

N.A.V.	μεγάλῳ	μεγάλα	μεγάλῳ
G. D.	μεγάλῳιν	μεγάλαιιν	μεγάλῳιν

P.

N.	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα
V.	μεγάλοι	μεγάλαι	μεγάλα

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from the obsolete *ΜΕΓΑΛΙΟΣ*.

The vocative singular *μεγάλε* is very rare.

πλέως, *full*, borrows its feminine from *πλέως*. Thus, *πλέως*, *πλέα*, *πλέων*. In composition it has only two endings, *ως*, *ων*, (§ 50.)

πολύς, *πολλή*, *πολύ*, *much*, is declined as follows :

S.	ὁ (<i>much</i>)	ἡ (<i>much</i>)	τὸ (<i>much</i>)
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ
P.	(<i>many</i>)	(<i>many</i>)	(<i>many</i>)
N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλούς	πολλάς	πολλά

The dual is of course wanting.

Observe, that all the cases, except the nominative and accusative singular, masculine and neuter, come from *πολλός*, *ή*, *όν*, which is used by the Ionians.

The epic poets decline *πολύς* like *γλυκύς* : thus, *πολύς*, *πολεῖα*, *πολύ*, G. *πολέος*.

πρᾶος, *meek*, borrows its feminine and neuter from *πραῦς*, *πραεῖα*, *πραῦ*, G. *πραεός*.

σῶς, ὁ, ἡ, *safe*, neut. *σῶν*, A. *σῶν*, A. Plur. *σῶς*, neut. Plur. *σᾶ*, the rest from the regular *σῶος*, *α*, *ον*. The feminine *σᾶ* is rare.

φροῦδος, η, *ον*, *gone*, used only in the Nominative, of all genders and numbers.

DEGREES OF COMPARISON.

COMPARISON BY ΤΕΡΟΣ, ΤΑΤΟΣ.

§ 57. 1. Adjectives in *ος* are compared by dropping *ς*, and annexing *τερος* for the comparative, and *τατος* for the superlative. If the penult of the positive be short, *ο* is changed into *ω*. E. g.

σοφός, wise, σοφώτερος, wiser, σοφώτατος, wisest
ἄτιμος, dishonored, ἄτιμότερος, ἄτιμότατος
σεμνός, venerable, σεμνότερος, σεμνότατος.

NOTE 1. In general, *ο* remains unaltered when it is preceded by a mute and a liquid. (§ 17. 3.) E. g. *πυκνός, dense, πυκνότερος, πυκνότατος.*

REMARK 1. In a few instances Homer changes *ο* into *ω* even when the penult of the positive is long. E. g. *κακέλιος, κακελιώτερος.*

NOTE 2. A few adjectives in *ος* are compared according to the following examples:

φίλος, φίλτερος, φίλτατος
μέσος, μεσαίτερος, μεσαίτατος
σπουδαῖος, σπουδαιότερος, σπουδαιότατος
ὀψοφάγος, ὀψοφαγίστερος, ὀψοφαγίστατος.

REMARK 2. Those in *οος* are always compared by *εστερος, εστατος*. E. g.

ἄπλός, ἀπλοῖστερος, ἀπλοῖστατος, contracted ἀπλούστερος, ἀπλούστατος.

2. Adjectives in *υς*, gen. *εος*, are compared by dropping *ς*, and annexing *τερος, τατος*. E. g.

ὀξύς, sharp, ὀξύτερος, ὀξύτατος.

3. These two adjectives, *μίλας* and *τάλας*, drop *ος* of the genitive, and annex *τερος, τατος*. Thus,

μίλας, ανος, μελάντερος, μελάντατος
τάλας, ανος, ταλάντερος, ταλάντατος.

4. Adjectives in *ης* gen. *εος*, and *εις* gen. *εντος*, shorten *ης* and *εις* into *ες*, and annex *τερος, τατος*. E. g.

ἀληθής, ἀληθείστερος, ἀληθείστατος
χαρίεις, χαριέστερος, χαριέστατος.

NOTE 3. Ψευδής, *false*, has also comparative ψευδίστερος.
Πίσις, *poor*, follows the analogy of adjectives in *us*, gen. *us* : thus, *πικρότερος, σιτιστάτος*.

5. Adjectives in *ων*, gen. *ονος*, drop *ος* of the genitive, and annex *εστερος, εστατος*. E. g.

σώφρων, *ονος*, σωφρονέστερος, σωφρονέστατος.

6. The adjectives ἄρπαξ, ἄχαρις, βλάξ, μάκαρ, are compared as follows :

ἄρπαξ, γος, ἄρπαγίστερος
ἄχαρις, ἀχαρίστερος
βλάξ, κός, βλακίστερος, βλακίστατος
μάκαρ, μακάριστερος, μακάριστατος.

NOTE 4. Substantives denoting an employment or character are sometimes compared like adjectives. E. g. βασιλεύς, *king*, βασιλεύτερος, *more kingly*, βασιλεύτατος, *most kingly*; κλέπτης, *thief*, κλεπτίστατος, *very thievish*.

NOTE 5. The pronouns do not admit of different degrees in their signification. Nevertheless the comedians, for the sake of exciting laughter, compare αὐτός in the following manner : αὐτός, *himself*, αὐτότερος, *himself-er*, αὐτότατος, *himself-est*, *ipsissimus*.

COMPARISON BY ΙΩΝ, ΙΣΤΟΣ.

§ 58. 1. Some adjectives in *us* drop this ending, and annex *ων* for the comparative, and *ιστος* for the superlative. E. g.

ἡδύς, *pleasant*, ἡδίων, ἡδιστος.

2. Comparatives in *ων* are declined according to the following example :

S. ὁ, ἡ (<i>pleasanter</i>)	τὸ (<i>pleasanter</i>)
N. ἡδίων	ἡδίον
G. ἡδίωνος	ἡδίωνος
D. ἡδίωνι	ἡδίωνι
A. ἡδίονα ἡδίω	ἡδίον
D.	
N. A. ἡδίονα	ἡδίονα
G. D. ἡδιόνου	ἡδιόνου
P.	
N. ἡδίονες ἡδίους	ἡδίονα ἡδίω
G. ἡδιόνων	ἡδιόνων
D. ἡδίοσι(ν)	ἡδίοσι(ν)
A. ἡδίονας ἡδίους	ἡδίονα ἡδίω

Observe, that the accusative singular masculine and feminine, and the nominative and accusative plural of all genders, drop the *ν*, and contract the two last syllables.

NOTE 1. A few adjectives in *υς* form their *comparative* by dropping the last syllable of the positive and annexing *σσων* or *ττων*. E. g.

παχύς, fat, *πάσσων*
βαθύς, deep, *βάσσων*.

NOTE 2. *Κρατύς*, powerful, changes *α* into *ι* or *υ* in the comparative: thus, *κρατύς*, *κράσσων*, *κρίσσων*, *κρίσσων*. (§§ 58. N. 1: 2. N. 3.)

The Doric *πάβρων* for *κρίσσων* is formed in the following manner: *κρατύς*, *κράσσων*, *κάρων*, *κάρων*. (§§ 58. N. 1: 26. 2: 11: 6. N.)

NOTE 3. These two adjectives, *μίγας* and *ίλίγος*, form their comparative by dropping the last syllable, and annexing *ζων*. Thus *μίγας*, *μίζων* (Attic *μίζων*): *ίλίγος*, *ίλίζων*. (§ 2. N. 3.)

ANOMALOUS AND DEFECTIVE COMPARISON.

§ 59. 1. The comparison of an adjective is *anomalous* when the adjective has, or is supposed to have, more than one positive.

2. The comparison is *defective*, when the adjective has no positive in use.

3. The following list contains most of the adjectives which are anomalous or defective in their comparison.

<i>ἀγαθός</i> , good	<i>ἄμεινων</i>	<i>ἄριστος</i>
	<i>βελτίων</i>	<i>βέλτιστος</i>
	<i>κρείσσω</i> or <i>κρείττω</i>	<i>κράτιστος</i>
	<i>λῶϊων</i> or <i>λόϊων</i>	<i>λῶϊστος</i> or <i>λοῖστος</i>

Ἀρίων, the proper comparative of *ἄριστος*, belongs to the Epic language.

For *βελτίων*, *λῶϊων*, the epic poets have *βέλτιρος*, *λῶϊτιρος*.

Κρατύς, the positive of *κρίσσων*, *κράτιστος*, occurs in Homer.

For *βέλτιστος*, the Doric dialect has *βίντιστος*.

For *κρίσσων*, the Ionic has *κρίσσων*, and the Doric *πάβρων*. (§ 58. N. 2.)

The poets have *κάρτιστος* for *κράτιστος*. (§ 26. 2.)

The Epic language has also compar. *φίετιρος*, superl. *φίριστος* or *φίετατος*.

The regular comparative and superlative, *ἀγαθώτερος*, *ἀγαθότατος*, do not occur in good writers.

αἰσχρός (*ΑΙΣΧΡΟΣ*), ugly, *αἰσχρίων*, *αἰσχιστος*. The comparative *αἰσχροτέρως* is not much used.

ἀλγινός (*ΑΛΓΙΝΟΣ*), painful, *ἀλγεινότερος* or *ἀλγίων*, *ἀλγεινότατος*

or ἄλγιστος. The regular forms ἀλγεινότερος, ἀλγεινότατος, are more usual in the masculine and feminine.

ἀμείνων, see ἀγαθός.

ἀρείων, ἄριστος, see ἀγαθός.

βελτίων, βέλτιστος, see ἀγαθός.

ἐλαχύς, see μικρός.

ΕΛΒΙΓΧΤΣ, infamous, ἐλέγχιστος. The plural of the positive occurs in Homer (Il. 4, 242: 24, 239).

ἔσχατος, last, a defective superlative.

ἐχθρός (ΕΧΘΤΣ), hostile, ἐχθρότερος or ἐχθρίων, ἐχθρότατος or ἐχθιστος.

ἥκΤΣ, see κακός.

κακός, bad	κακίων	κάκιστος
	χείρων	χείριστος
	ήσσων	ήκιστος

The forms ήσσων, ήκιστος, come from ἥκΤΣ. (§ 58. N. 1.)

The regular comparative κακώτερος is poetic.

For χείρων and ήσσων, the Ionians have χειρίων and ήσσων.

καλός (ΚΑΛΤΣ), beautiful, καλλίων, κάλλιστος. The doubling of the λ seems to be an accidental peculiarity.

κάθρων, see ἀγαθός.

ΚΕΡΑΤΣ, crafty, κερδίων, κέρδιστος.

κρατύς, see ἀγαθός.

κυδρός (ΚΥΔΤΣ), glorious, κυδίων, κύδιστος.

κύντερος, more impudent, a defective comparative, derived from κύων, κυνός, dog.

λωίων, λωϊστός, see ἀγαθός.

μακρός (ΜΑΚΤΣ, ΜΗΚΤΣ), long, μακρότερος and μάσσων, μακρότατος and μήκιστος. (§ 58. N. 1.)

μέγας, great, μείζων (Ionic μέζων), μέγιστος. (§ 58. N. 3.)

μικρός, small	ελάσσων	ελάχιστος
	μείων	μειῖστος
	μικρότερος	μικρότατος

The forms ελάσσων, ελάχιστος, come from ελαχύς. (§ 58. N. 1.) The superlative μείστος is poetic.

ὀλλγος, little, ὀλίγων, ὀλγιστος. (§ 58. N. 3.)

οἰκτρός (ΟΙΚΤΤΣ), pitiable, οἰκτίων, οἰκτιστος or οἰκτρώτατος.

ὀπλοτερος, younger, ὀπλότατος, youngest, Epic. It is derived from ὄπλον, weapon.

πέπων, ripe, πεπαίτερος, πεπαίτατος.

πίων, fat, πιότερος, πιότατος.

πολύς, much, πλείων or πλείων, πλείστος.

πρότερος, former, πρώτος, first, derived from the preposition πρό, before.

ῥαδίος (ΡΑΤΣ), easy, ῥάων, ῥῆστος.

The Ionians say *ῥηίδιος, ῥηίων, ῥηϊότατος*.

The epic poets have *ῥηίτινος, ῥηίτατος*.

ταχύς (*ΘΑΧΥΣ*), *swift*, *ταχίων* commonly *θάσσων, τάχιστον*.
(§§ 14. 3 : 58. N. 1.)

ὑπέρτερος, higher, ὑπέρτατος, highest, derived from the preposition *ὑπέρ, above*.

ὑστίτερος, later, ὑστίτατος, latest.

ῥψΥΤΣ, high, ὑψίων, ὑψιστος.

φαάντερος, brighter, φαάντατος, brightest, derived from *φαίνω*.

φέρτερος, φέρτατος, φέριμτος, see *ἀγαθός*.

χείρων, χείριμτος, χειρείων, see *κακός*.

NOTE. In a few instances new comparatives and superlatives are formed from adjectives, which are already in the comparative or superlative degree. E. g. *πρώτιστος* from *πρῶτος*, *χειρότερος* from *χείρων*.

NUMERALS.

CARDINAL NUMBERS.

§ 60. 1. The numerals *εἷς, δύο, τρεῖς*, and *τεσσαρες* or *τέτταρες*, are declined as follows:

S.	ὁ (<i>one</i>)	ἡ (<i>one</i>)	τὸ (<i>one</i>)
N.	εἷς	μία	ἓν
G.	ένός	μιᾶς	ένός
D.	ένι	μιᾷ	ένι
A.	ένα	μίαν	έν

D. τῶ, τὰ, τῶ (*two*)

P. (*two*)

N. A. δύο and δύω

N. A. wanting

G. δυοῖν and δυεῖν

G. δυῶν

D. δυοῖν

D. δυοί(ν)

P. οἱ, αἱ (*three*)

τὰ (*three*)

N. τρεῖς

τρία

G. τριῶν

τριῶν

D. τρισί(ν)

τρισί(ν)

A. τρεῖς

τρία

P. οἱ, αἱ (*four*)

τὰ (*four*)

N. τέσσαρες

τέσσαρα

G. τεσσάρων

τεσσάρων

D. τέσσαρσι(ν)

τέσσαρσι(ν)

A. τέσσαρες

τέσσαρα

REMARK. *Λύο* is found undeclined.

2. The cardinal numbers from 5 to 100, inclusive, are indeclinable (§ 45. 2).

5. πέντε	40. τεσσαράκοντα
6. ἕξ	50. πενήκοντα
7. ἑπτὰ	60. ἑξήκοντα
8. ὀκτώ	70. ἑβδομήκοντα
9. ἑννέα	80. ὀγδοήκοντα
10. δέκα	90. ἑννεήκοντα
11. ἑνδεκά	100. ἑκατόν
12. δώδεκα	200. διᾱκόσιοι, αι, α
13. δεκατρεῖς ὃς τρισκαίδεκα	300. τριακόσιοι, αι, α
14. δεκατέσσαρες ὃς τεσσαρεσ- καίδεκα	400. τετρακόσιοι, αι, α
15. δεκαπέντε ὃς πεντεκαίδεκα	500. πεντακόσιοι, αι, σ
16. δεκαἕξ ὃς ἑκκαίδεκα	600. ἑξακόσιοι, αι, α
17. δεκαεπτά ὃς ἑπτακαίδεκα	700. ἑπτακόσιοι, αι, α
18. δεκαοκτώ ὃς ὀκτωκαίδεκα	800. ὀκτακόσιοι, αι, α
19. δεκαεννέα ὃς ἑννεακαίδεκα	900. ἑννακόσιοι, αι, α
20. εἴκοσι(ν)	1000. χίλιοι, αι, α
21. εἴκοσι εἷς, ὃς εἷς καὶ εἴκοσι	2000. δισχίλιοι, αι, α
30. τριάκοντα	10000. μύριοι, αι, α
	20000. δισμύριοι, αι, α

NOTE 1. The compounds οὐδείς (οὐδέ, εἷς) and μηδείς (μηδέ, εἷς) have nom. plur. οὐδένες, μηδένες, *insignificant persons*.

NOTE 2. The ACCENT of the feminine *μυα* is anomalous in the *genitive* and *dative*. (§ 31. N. 2.)

NOTE 3. *Δεκατρεῖς*, *δεκατέσσαρες*, and the first component part of *τεσσαρεσκαίδεκα*, are declined like *τρεῖς* and *τέσσαρες* respectively.

NOTE 4. *Thousands* are formed by prefixing the numeral adverbs (§ 62. 4) to *χίλιοι*.

Tens of thousands are formed by prefixing these adverbs to *μύριοι*.

NOTE 5. Instead of any number of tens + 8 or 9, a circumlocution with *δίων* (from *δίω*, *to want*) is often used. E. g. *Δυσὶν δίοις εἴκοσι*, *twenty wanting two*, simply *eighteen*. *Ἐνδὶ δίοις τριάκοντα*, *thirty wanting one*, simply *twenty-nine*.

This principle applies also to ordinals. E. g. *Ἐνδὶ δίων ἑκοστὸν ἔτος*, *the nineteenth year*.

The participle *δίων* (from *δίω*, *am wanting*) with its substantive is sometimes put in the *genitive absolute*. E. g. *Πεντήκοντα μῶς διούσης*, *forty-nine*. So with ordinals, *Ἐνδὶ δίοις τριακοστῷ ἔτει*, *in the twenty-ninth year*.

NOTE 6. DIALECTS. The dialectic peculiarities of the cardinal numbers are as follows :

1. Epic *ῖα* for *μία*, *ῖν* for *ἑνί*.
2. Epic *δωώ*, *δοιοί*, declined throughout.
4. Ionic *τίσσερις*, Doric *τίττερις* or *τίτορις*, Æolic *τίσυρις*, poetic dat. plur. *τίττασι* for *τίτταρις*.
5. Doric *πίμπε*.
12. Ionic and poetic *δωώδεκα* and *δωοκαιδέκα*.
14. Ionic *τισσερισκαιδέκα*, indeclinable.
20. Doric *ἰκάτι*, Epic *εἰκάσι*.
- 30, 40, 80, 200, 300. Ionic *τρήκοντα*, *τεσσαρῆκοντα*, *ὀγδώκοντα*, *διηκίσιοι*, *τρηκίσιοι*.
- 9000, 10000. Old *ἑνιάχλιοι*, *δεκάχλιοι*.

ORDINAL NUMBERS.

§ 61. The ordinal numbers are,

1st. <i>πρῶτος</i> , η, <i>ον</i>	30th. <i>τριακοστός</i> , ή, <i>ον</i>
2d. <i>δεύτερος</i> , α, <i>ον</i>	40th. <i>τεσσαρακοστός</i> , ή, <i>όν</i>
3d. <i>τρίτος</i> , η, <i>ον</i>	50th. <i>πεντηκοστός</i> , ή, <i>όν</i>
4th. <i>τέταρτος</i> , η, <i>ον</i>	60th. <i>ἑξηκοστός</i> , ή, <i>όν</i>
5th. <i>πέμπτος</i> , η, <i>ον</i>	70th. <i>ἑβδομηκοστός</i> , ή, <i>όν</i>
6th. <i>ἕκτος</i> , η, <i>ον</i>	80th. <i>ὀγδοηκοστός</i> , ή, <i>όν</i>
7th. <i>ἑβδομος</i> , η, <i>ον</i>	90th. <i>ἐννεηκοστός</i> , ή, <i>όν</i>
8th. <i>ὄγδοος</i> , η, <i>ον</i>	100th. <i>ἑκατοστός</i> , ή, <i>όν</i>
9th. <i>ἑννατος</i> , η, <i>ον</i>	200th. <i>διακοσιοστός</i> , ή, <i>όν</i>
10th. <i>δέκατος</i> , ή, <i>ον</i>	300th. <i>τριακοσιοστός</i> , ή, <i>όν</i>
11th. <i>ἑνδέκατος</i> , η, <i>ον</i>	400th. <i>τετρακοσιοστός</i> , ή, <i>όν</i>
12th. <i>δωδέκατος</i> , η, <i>ον</i>	500th. <i>πεντακοσιοστός</i> , ή, <i>όν</i>
13th. <i>τρισκαιδέκατος</i> , η, <i>ον</i>	600th. <i>ἑξακοσιοστός</i> , ή, <i>όν</i>
14th. <i>τεσσαρακαιδέκατος</i> , η, <i>ον</i>	700th. <i>ἑπτακοσιοστός</i> , ή, <i>όν</i>
15th. <i>πεντεκαιδέκατος</i> , η, <i>ον</i>	800th. <i>ὀκτακοσιοστός</i> , ή, <i>όν</i>
16th. <i>ἑκκαιδέκατος</i> , η, <i>ον</i>	900th. <i>ἐννακοσιοστός</i> , ή, <i>όν</i>
17th. <i>ἑπτακαιδέκατος</i> , η, <i>ον</i>	1000th. <i>χιλιοστός</i> , ή, <i>όν</i>
18th. <i>ὀκτωκαιδέκατος</i> , η, <i>ον</i>	10000th. <i>μυριοστός</i> , ή, <i>όν</i>
19th. <i>ἐννεακαιδέκατος</i> , η, <i>ον</i>	20000th. <i>δισμυριοστός</i> , ή, <i>όν</i>
20th. <i>εἰκοστός</i> , ή, <i>όν</i>	&c.
21st. <i>εἰκοστός</i> <i>πρῶτος</i> , <i>οἱ</i> <i>πρῶ-</i> <i>τος</i> <i>καὶ</i> <i>εἰκοστός</i>	

NOTE 1. Homer has *τίττατος* for *τίτατος*, *ἰδόμενος* for *ἰδομαι*, *ὀγδάτος* for *ὄγδοος*, *ἰνατος* for *ἑννατος* or *ἑνατος*. Herodotus has *τισσερισκαιδικάτη* for *τεσσαρεσκαιδικάτη*.

NOTE 2. A mixed number, of which the fractional part is $\frac{1}{2}$, is expressed by a circumlocution, when it denotes a coin or weight. E. g. *Πίμπτον ἡμίμναϊον*

PRONOUN.

PERSONAL PRONOUN.

§ 64. The personal pronouns are *ἐγώ*, *σύ*, *ἔ*. The nominative *ἔ* is obsolete.

<i>S. (I)</i>	<i>S. (thou)</i>	<i>S. (he, she, it)</i>
N. <i>ἐγώ</i>	N. <i>σύ</i>	N. <i>ἔ</i>
G. <i>ἐμοῦ</i> , <i>μοῦ</i>	G. <i>σοῦ</i>	G. <i>οὔ</i>
D. <i>ἐμοί</i> , <i>μοί</i>	D. <i>σολ</i>	D. <i>οἷ</i>
A. <i>ἐμέ</i> , <i>μέ</i>	A. <i>σί</i>	A. <i>ἑ</i>
<i>D. (we two)</i>	<i>D. (you two)</i>	<i>D. (they two)</i>
N.A. <i>ῥῶϊ</i> , <i>ῥῶ</i>	N.A. <i>σφῶϊ</i> , <i>σφῶ</i>	N.A. <i>σφῶϊς</i>
G.D. <i>ῥῶϊν</i> , <i>ῥῶν</i>	G.D. <i>σφῶϊν</i> , <i>σφῶν</i>	G.D. <i>σφῶϊν</i>
<i>P. (we)</i>	<i>P. (ye, you)</i>	<i>P. (they)</i>
N. <i>ἡμεῖς</i>	N. <i>ὑμεῖς</i>	N. <i>σφεῖς</i> n. <i>σφέα</i>
G. <i>ἡμῶν</i>	G. <i>ὑμῶν</i>	G. <i>σφῶν</i>
D. <i>ἡμῖν</i>	D. <i>ὑμῖν</i>	D. <i>σφίσι(ν)</i>
A. <i>ἡμᾶς</i>	A. <i>ὑμᾶς</i>	A. <i>σφᾶς</i> n. <i>σφέα</i>

REMARK. The dual *ῥῶ* and *σφῶ* are very often written without the iota subscript; thus, *ῥώ*, *σφώ*.

NOTE 1. The particle *γε* is often appended to the pronouns of the first and second person for the sake of emphasis. E. g. *ἐγώ γε*, *I indeed, for my part*; *σύ γε*, *thou indeed*. The accent of *ἐγώ γε* is irregular (§ 22. 3).

NOTE 2. DIALECTS. The dialectic peculiarities of the personal pronouns are exhibited in the following table.

Ἐγώ.

Sing. N. Epic and Doric *ἐγών*.

G. Epic *ἐμέο*, *ἐμεῖο*, *ἐμέθεν*, Ionic and Doric *ἐμεῦ*, *μεῦ*.

D. Doric *ἐμλν*.

Plur. N. Ionic *ἡμέες*, Epic *ἄμμες*, Doric *ἄμές* (long α).

G. Ionic *ἡμέων*, Epic *ἡμείων*.

D. Epic *ἄμμι* or *ἄμμιν*, poetic *ἡμλν* (short ι), *ἡμῖν*.

A. Ionic *ἡμέας*, Epic *ἄμμε*, Doric *ἄμέ* (long α), poetic *ἡμάς* (short α).

Σύ.

Sing. N. Doric *τύ*, Epic *τύνη*.G. Epic *σέο*, *σεῖο*, *σέθεν*, *τεοῖο*, Ionic and Doric *σεῦ*,
Doric also *τεῦ* or *τεῦς*.D. Doric *τίν*, *τεῖν*, Ionic and Doric *τοί*.A. Doric *τέ*, *τίν*, *τύ* (enclitic).*Phur.* N. Ionic *ὑμέες*, Epic *ὑμμες*, Doric *ὑμές* (long *υ*).G. Ionic *ὑμέων*, Epic *ὑμελων*.D. Epic *ὑμμι* or *ὑμμιν*, poetic *ὑμῖν* (short *ι*), *ὑμῖν*.A. Ionic *ὑμέας*, Epic *ὑμμε*, Doric *ὑμέ* (long *υ*), poetic
ὑμάς (short *α*).

Ἰ.

Sing. G. Epic *ἐο*, *εἶο*, *ἐθεν*, *εἶο*, Ionic and Doric *εῦ*.D. Doric *ἶν*, Epic *ἐοῖ*.A. Epic *ἐε*.*Phur.* N. Ionic *σφέες*.G. Ionic *σφέων*, Epic *σφελων*.D. Epic and Ionic *σφί* or *σφίν*.A. Ionic *σφέας*, Epic and Ionic *σφέ*, poetic *σφάς* (short
α), Doric *ψέ* (in Theocritus).The Attic poets use the accusative *σφέ* in all
genders and numbers.NOTE 3. The accusative *μιν* or *νιν*, *him*, *her*, *it*, *them*, is
used in all genders and numbers.The epic poets and the Ionians use *μιν*, the Attic poets
and the Dorians, *νιν*.§ 65. 1. The pronoun *αὐτός* is declined like *σοφός*
(§ 49. 1), except that its neuter has *ο* instead of *ον*. Thus,*αὐτός*, *he*, *himself*, *αὐτή*, *she*, *herself*, *αὐτό*, *it*, *itself*, G. *αὐτοῦ*,
ῆς, *οῦ*.2. With the article before it, *αὐτός* signifies *the same*,
(§ 144. 3,) in which case it is often contracted with the arti-
cle. E. g. *ταυτοῦ*, *ταυτῷ*, *ταυτῇ*, for *τοῦ αὐτοῦ*, *τῷ αὐτῷ*, *τῇ αὐτῇ*.When this contraction takes place, the neuter has *ο* or *ον*
thus, *ταυτό* or *ταυτόν*, for *τὸ αὐτό*.The contracted forms *ταυτῇ* and *ταυτά* must not be con-
founded with *ταύτῃ* and *ταῦτα* from *οὗτος*.NOTE. The Ionians insert an *σ* before the endings of *αὐτῷ*,
αὐτῇ, *αὐτῶν*, *αὐτοῖς*. E. g. *αὐτῶν* for *αὐτήν*.

REFLEXIVE PRONOUN.

§ 66. The reflexive pronouns are *ἐμαυτοῦ*, *σεαυτοῦ*, *ἐαυτοῦ*. They are compounded of the personal pronouns and *αὐτός*. They have no nominative.

S. M. (of myself)

G. *ἐμαυτοῦ*

D. *ἐμαυτῷ*

A. *ἐμαυτόν*

P. (of ourselves)

G. *ἡμῶν αὐτῶν*

D. *ἡμῖν αὐτοῖς*

A. *ἡμᾶς αὐτούς*

S. (of thyself)

G. *σεαυτοῦ* or *σαντοῦ*

D. *σεαυτῷ* or *σαντῷ*

A. *σεαυτόν* or *σαντόν*

P. (of yourselves)

G. *ὑμῶν αὐτῶν*

D. *ὑμῖν αὐτοῖς*

A. *ὑμᾶς αὐτούς*

S. (of himself)

G. *ἐαυτοῦ* or *αὐτοῦ*

D. *ἐαυτῷ* or *αὐτῷ*

A. *ἐαυτόν* or *αὐτόν*

P. (of themselves)

G. *ἐαυτῶν* or *αὐτῶν*

D. *ἐαυτοῖς* or *αὐτοῖς*

A. *ἐαυτούς* or *αὐτούς*

S. F. (of myself)

G. *ἐμαυτῆς*

D. *ἐμαυτῇ*

A. *ἐμαυτήν*

P. (of ourselves)

G. *ἡμῶν αὐτῶν*

D. *ἡμῖν αὐταῖς*

A. *ἡμᾶς αὐτάς*

S. (of thyself)

G. *σεαυτῆς* or *σαντῆς*

D. *σεαυτῇ* or *σαντῇ*

A. *σεαυτήν* or *σαντήν*

P. (of yourselves)

G. *ὑμῶν αὐτῶν*

D. *ὑμῖν αὐταῖς*

A. *ὑμᾶς αὐτάς*

S. (of herself)

G. *ἐαυτῆς* or *αὐτῆς*

D. *ἐαυτῇ* or *αὐτῇ*

A. *ἐαυτήν* or *αὐτήν*

P. (of themselves)

G. *ἐαυτῶν* or *αὐτῶν*

D. *ἐαυταῖς* or *αὐταῖς*

A. *ἐαυτάς* or *αὐτάς*

The contracted forms of *ἐαυτοῦ* must not be confounded with the corresponding forms of *αὐτός*.

NOTE 1. The *third person plural* also is often formed by means of the personal pronoun and *αὐτός*. E. g. *σφῶν αὐτῶν*, for *ἐαυτῶν*.

NOTE 2. The *neuter* *ἐαυτό* or *αὐτό*, from *ἐαυτῷ*, sometimes occurs.

NOTE 3. The *dual* *αὐτῶν* of the reflexive pronoun *ἐαυτῶν* is sometimes used.

NOTE 4. In Homer these pronouns are often written separately. E. g. *ἐμεῦ αὐτῆς*, for *ἐμαυτῆς*.

NOTE 5. The Ionians use *ων* for *αν*. E. g. *ἐμειωντοῦ* for *ἐμαντοῦ*. (§ 3. N. 3.)

POSSESSIVE PRONOUN.

§ 67. The possessive pronouns are derived from the personal pronouns. In signification they are equivalent to the genitive of the personal pronoun.

<i>ἐμός, ἡ, ὅν,</i>	<i>my,</i>	from <i>ἐμοῦ</i>
<i>ῥωῖτερος, α, ον,</i>	<i>of us two,</i>	" <i>ῥωῖ</i>
<i>ἡμέτερος, α, ον,</i>	<i>our,</i>	" <i>ἡμεῖς</i>
<i>σός, σή, σόν,</i>	<i>thy,</i>	" <i>σοῦ</i>
<i>σφωῖτερος, α, ον,</i>	<i>of you two,</i>	" <i>σφωῖ</i>
<i>ὑμέτερος, α, ον,</i>	<i>your,</i>	" <i>ὑμεῖς</i>
<i>ὅς, ἡ, ὅν,</i>	<i>his, her, its,</i>	" <i>οὗ</i>
<i>σφέτερος, α, ον,</i>	<i>their,</i>	" <i>σφεῖς</i>

NOTE 1. DIALECTS. *First Person Plur.* Doric *ἀμός* (long *α*), Epic *ἀμός* (long *α*), for *ἡμέτερος*. In the Attic poets *ἀμός* is equivalent to the singular *ἐμός*.

Second Person Sing. Ionic and Doric *τεός* for *σός*, *Plur.* Doric and Epic *ὑμός* (long *υ*), for *ὑμέτερος*.

Third Person Sing. Ionic and Doric *έός* for *ὅς*, *Plur.* Epic and Doric *σφός* for *σφέτερος*.

NOTE 2. The dual *ῥωῖτερος* and *σφωῖτερος* are used only by the poets.

INTERROGATIVE PRONOUN.

§ 68. The interrogative pronoun *τίς*, *who? which? what?* is declined in the following manner:

S. M. F.	N.	D. M. F. N.	P. M. F.	N.
N. <i>τίς</i>	<i>τί</i>	N. <i>τίς</i>	N. <i>τινες</i>	<i>τίνα</i>
G. <i>τινος, τοῦ</i>	<i>τινος, τοῦ</i>	G. <i>τινῶν</i>	G. <i>τινων</i>	<i>τινων</i>
D. <i>τινι, τῷ</i>	<i>τινι, τῷ</i>	D. <i>τινοιν</i>	D. <i>τισι(ν)</i>	<i>τισι(ν)</i>
A. <i>τίνα</i>	<i>τί</i>	A. <i>τινε</i>	A. <i>τίνας</i>	<i>τίνα</i>

The forms *τοῦ*, *τῷ*, must not be confounded with the articles *τοῦ*, *τῷ*.

NOTE. DIALECTS. *Sing. G.* Epic *τίο*, Ionic and Doric *τιῦ*, for *τιῷ*, D. Ionic *τίφ* for *τῷ*, *Plur.* Ionic, G. *τίων*, D. *τίοις*, *τίοισι*.

INDEFINITE PRONOUN.

§ 69. 1. The indefinite pronoun τις (grave accent), *any, certain, some*, is declined as follows:

S. M. F.	N.	D. M. F. N.	P. M. F.	N.
N. τις	τι	N. τινε	N. τινες	τινα
G. τινος, του	τινος, του	G. τινων	G. τινων	τινων
D. τινι, τῳ	τινι, τῳ	D. τινοιν	D. τισι(ν)	τισι(ν)
A. τινα	τι	A. τινε	A. τινας	τινα, ασσα

NOTE 1. DIALECTS. *Sing.* G. Epic τέο, Ionic and Doric τεῦ, for του, D. Ionic τέῳ for τῳ, *Plur.* G. Ionic τέων, all enclitic.

2. The indefinite pronoun δεῖνα, *such-a-one*, is declined as follows:

S.	All genders.	P.	All genders.
N.	δεῖνα	N.	δεῖνες
G.	δεῖνος	G.	δεῖνων
D.	δεῖνι	D.	—
A.	δεῖνα	A.	—

NOTE 2. Aristophanes (Thesm. 622) has τοῦ δῖνα, for τοῦ δῖνος.

DEMONSTRATIVE PRONOUN.

§ 70. The demonstrative pronouns are ὅδε, οὗτος, and ἐκεῖνος.

Ὅδε is simply the article with the inseparable particle δε. Thus, ὅδε, ἥδε, τόδε, G. τοῦδε, τῆσδε.

Οὗτος is declined as follows:

<i>S. M. (this)</i>	<i>F. (this)</i>	<i>N. (this)</i>
N. οὗτος	αὕτη	τοῦτο
G. τούτου	ταύτης	τούτου
D. τούτῳ	ταύτῃ	τούτῳ
A. τοῦτον	ταύτην	τοῦτο
<i>D. (these two)</i>	<i>(these two)</i>	<i>(these two)</i>
N. A. τούτῳ	ταῦτα	τούτῳ
G. D. τούτοιιν	ταύταιν	τούτοιιν
<i>P. (these)</i>	<i>(these)</i>	<i>(these)</i>
N. οὗτοι	αὗται	ταῦτα
G. τούτων	τούτων	τούτων
D. τούτοις	ταύταις	τούτοις
A. τούτους	ταύτας	ταῦτα

ποιός, of what quality?	ποιός, of a certain quality	τοιός OR τοιόσδε OR τοιοῦτος, such	οἷος OR ὅποιος, as
πότερος, which of the two?	wanting	wanting	ὁπότερος, whichever of the two
πόστος, of what number?	wanting	wanting	ὁπόστος, of what number soever
ποσταῖος, in how many days?	wanting	wanting	ὁποσταῖος, in what-ever number of days
πηλίκος, how old? how large?	πηλίκος, of a certain age, of a certain size	τηλίκος OR τηλικόσδε OR τηλικούτος, so old, so large	ἤλίκος OR ὅπηλίκος, as old as, as large as
ποδαπός, of what country?	wanting	wanting	ὁποδαπός, of what country soever
wanting	wanting	τύννος OR τυννοῦτος, so little	wanting

NOTE 1. Τσοῦτος, τοιῦτος, and τηλικούτος coincide with οὔτος in respect to the diphthongs ου and αυ. E. g. τοσουτός, τοσανύτη.

In the neuter they have both ο and ον. E. g. τοσοῦτο or τοσοῦτον.

NOTE 2. The demonstrative forms often take ι (§ 70. N. 2). E. g. τοσουτοῖ, as much as you see here.

Here also the short vowel is dropped before the letter ι. E. g. τοσοσδι for τοσοσδεῖ.

NOTE 3. The particle οὖν is often appended to the relative forms (§ 71. N. 3). E. g. ὅσοσ οὖν, how much soever.

2. The following adjectives also belong here :

ἄλλοδαπός (ἄλλος), ἡ, ὄν, foreign. ἄμφω, both, G. D. ἀμφοῖν, used only in the dual.
 ἄλλος, η, ο, other. (§ 33. N. 1.)
 ἀμφότερος (ἄμφω), α, ον both. ἕκαστος, η, ον, each, every.

ἐκάτερος, α, ον, *each of two.*

ἕτερος, α, ον, *other, another.*

ἡμεδαπός (ἡμεῖς), ἡ, όν, *our countryman.*

ἰδιος, α, ον, *proper, peculiar, his own.*

παντοδαπός (πᾶς), ἡ, όν, *of all kinds.*

ὑμεδαπός (ὑμεῖς), ἡ, όν, *your countryman.*

VERB.

§ 74. 1. The Greek verb has three VOICES; the active voice, the passive voice, and the middle voice.

2. There are five MOODS; the indicative, the subjunctive, the optative, the imperative, and the infinitive.

3. There are six TENSES, the present, the imperfect, the perfect, the pluperfect, the future, and the aorist.

The primary or leading tenses are the present, the perfect, and the future.

The secondary or historical tenses are the imperfect, the pluperfect, and the aorist.

4. The indicative is the only mood in which the imperfect and pluperfect are found. The subjunctive and imperative want also the future.

5. There are three PERSONS; the first person, the second person, and the third person.

Synopti-

ACTIVE

	INDICATIVE.	SUBJUNCTIVE.
Present.	τύπτω	τύπτω
Imperfect.	ἔτυπτον	_____
Perfect 1.	τέτυφα	τετύφω
Perfect 2.	τέτυπα	τετύπω
Pluperfect 1.	ἔτετύφειν	_____
Pluperfect 2.	ἔτετύπειν	_____
Future 1.	τύψω	_____
Future 2.	τυπέω	_____
Aorist 1.	ἔτυπα	τύψω
Aorist 2.	ἔτυπον	τύπω

PASSIVE

Present.	τύπτομαι	τύπτωμαι
Imperfect.	ἔτυπτόμην	_____
Perfect.	τέτυμμαι	τετυμμένος ᾧ
Pluperfect.	ἔτετύμμην	_____
Future 1.	τυφθήσομαι	_____
Future 2.	τυπήσομαι	_____
Future 3.	τετύψομαι	_____
Aorist 1.	ἐτύφθην	τυφθῶ
Aorist 2.	ἐτύπην	τυπῶ

MIDDLE

Present.	τύπτομαι	τύπτωμαι
Imperfect.	ἔτυπτόμην	_____
Perfect.	τέτυμμαι	τετυμμένος ᾧ
Pluperfect.	ἔτετύμμην	_____
Future 1.	τύψομαι	_____
Future 2.	τυπέομαι	_____
Aorist 1.	ἐτυψάμην	τύψωμαι
Aorist 2.	ἐτυπόμην	τύπωμαι

cal Table.

VOICE.

OPTATIVE. IMPERATIVE. INFINITIVE. PARTICIPLE.

τύπτοιμι	τύπτε	τύπτειν	τύπτων
τετύφοιμι	τέτυφε	τετυφέναι	τετυφώς
τετύποιμι	τέτυπε	τετυπέναι	τετυπώς
τύψοιμι		τύψειν	τύψων
τυπέοιμι		τυπέειν	τυπέων
τύψαιμι	τύψον	τύψαι	τύψας
τύποιμι	τύπε	τυπέιν	τυπών

VOICE.

τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
[ην			
τετυμμένος εἶ-	τέτυπο	τετύφθαι	τετυμμένος
			[νος
τυφθησοίμην		τυφθήσεσθαι	τυφθησόμε-
τυπησοίμην		τυπήσεσθαι	τυπησόμενος
τετυψοίμην		τετύψεσθαι	τετυψόμενος
τυφθείην	τύφθητι	τυφθήναι	τυφθείς
τυπείην	τύπηθι	τυπήναι	τυπείς

VOICE.

τυπτοίμην	τύπτου	τύπτεσθαι	τυπτόμενος
[ην			
τετυμμένος εἶ-	τέτυπο	τετύφθαι	τετυμμένος
τυψοίμην		τύψεσθαι	τυψόμενος
τυπεοίμην		τυπέεσθαι	τυπεόμενος
τυψαίμην	τύψαι	τύψασθαι	τυψάμενος
τυποίμην	τυποῦ	τυπέσθαι	τυπόμενος

ACTIVE VOICE.

INDICATIVE MOOD.

Present. *I strike, I am striking.*

<i>S.</i>	τύπτω	<i>D.</i>	τύπτομεν	<i>P.</i>	τύπτομεν
	τύπτεις		τύπτετον		τύπτειτε
	τύπτει		τύπτετον		τύπτονται(ν)

Imperfect. *I struck, I was striking.*

<i>S.</i>	ἔτυπτον	<i>D.</i>	ἐτύπτομεν	<i>P.</i>	ἐτύπτομεν
	ἔτυπτες		ἐτύπτετον		ἐτύπτετε
	ἔτυπτε(ν)		ἐτύπτετην		ἔτυπτον

Perfect 1. *I have struck.*

<i>S.</i>	τέτυφα	<i>D.</i>	τετύφαμεν	<i>P.</i>	τετύφαμεν
	τέτυφας		τετύφατον		τετύφατε
	τέτυφε(ν)		τετύφατον		τετύφασι(ν)

Perfect 2. *Synonymous with Perfect 1.*

τέτυπα, inflected like Perfect 1.

Pluperfect 1. *I had struck.*

<i>S.</i>	ἔτετύφειν	<i>D.</i>	ἐτετύφειμεν	<i>P.</i>	ἐτετύφειμεν
	ἔτετύφεις		ἐτετύφειτον		ἐτετύφειτε
	ἔτετύφει		ἐτετυφέιτην		ἐτετύφεισαν or -εσαν

Pluperfect 2. *Synonymous with Pluperfect 1.*

ἔτετύπειν, inflected like Pluperfect 1.

Future 1. *I shall or will strike.*

<i>S.</i>	τύψω	<i>D.</i>	τύψομεν	<i>P.</i>	τύψομεν
	τύψεις		τύψετον		τύψετε
	τύψει		τύψετον		τύψουσι(ν)

Future 2. *Synonymous with Future 1.*

τυπήσω contracted τυπῶ, inflected like φιλέω (§ 116).

Aorist 1. *I struck.*

<i>S.</i>	ἔτυπα	<i>D.</i>	ἐτύψαμεν	<i>P.</i>	ἐτύψαμεν
	ἔτυπας		ἐτύπατον		ἐτύπατε
	ἔτυπε(ν)		ἐτύπάτην		ἔτυπαν

Aorist 2. *Synonymous with Aorist 1.*

ἔτυπον, inflected like the Imperfect.

SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike.*

<i>S.</i>	τύπτω τύπτῃς τύπτῃ	<i>D.</i>	τύπτομεν τύπτητον τύπτητον	<i>P.</i>	τύπτομεν τύπτητε τύπτωσι(ν)
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Perfect 1. *I have, or may have, struck.*
τετύφω, inflected like the Present.

Perfect 2. Synonymous with Perfect 1.
τετύπω, inflected like the Present.

Aorist 1. *I strike, I may or can strike.*

<i>S.</i>	τύψω τύψῃς τύψῃ	<i>D.</i>	τύψωμεν τύψητον τύψητον	<i>P.</i>	τύψωμεν τύψητε τύψωσι(ν)
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Aorist 2. Synonymous with Aorist 1.
τύπω, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, could, would, or should strike.*

<i>S.</i>	τύπτοιμι τύπτοις τύπτοι	<i>D.</i>	τύπτομεν τύπτοιτον τυπτοίτην	<i>P.</i>	τύπτομεν τύπτοιτε τύπτοιεν
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Perfect 1. *I might, could, would, or should have struck*
τετύφοιμι, inflected like the Present.

Perfect 2. Synonymous with Perfect 1.
τετύποιμι, inflected like the Present.

Future 1. *I would or should strike.*
τύψοιμι, inflected like the Present.

Future 2. Synonymous with Future 1.
τυπέοιμι contracted τυποῖμι, like φιλέοιμι (§ 116).

Aorist 1. *I might, could, would, or should strike.*

<i>S.</i>	τύψαιμι τύψαις τύψαι	<i>D.</i>	τύψαιμεν τύψαιτον τυψαίτην	<i>P.</i>	τύψαιμεν τύψαιτε τύψαιεν
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Aorist 2. Synonymous with Aorist 1.
τύποιμι, inflected like the Present.

IMPERATIVE MOOD.

Present. *Strike thou, be thou striking.*

<i>S.</i>	_____	<i>D.</i>	_____	<i>P.</i>	_____
	τύπτε		τύπτιον		τύπτιτε
	τυπτέτω		τυπτέτω		τυπτέτωσαν ὅτι -πτόντων

Perfect 1. *Have struck.*

τέτυψε, inflected like the Present.

Perfect 2. *Synonymous with Perfect 1.*

τέτυπε, inflected like the Present.

Aorist 1. *Strike thou.*

<i>S.</i>	_____	<i>D.</i>	_____	<i>P.</i>	_____
	τύψον		τύψατον		τύψατε
	τυψάτω		τυψάτω		τυψάτωσαν ὅτι -άτων

Aorist 2. *Synonymous with Aorist 1.*

τύπε, inflected like the Present.

INFINITIVE MOOD.

Present. *τύπτειν, to strike, to be striking.*

Perfect 1. *τετυφέναι, to have struck.*

Perfect 2. *τετυπέναι, synonymous with Perfect 1*

Future 1. *τύψειν, to be about to strike.*

Future 2. *τυπέειν contracted τυπεῖν, synonymous with Future 1.*

Aorist 1. *τύψαι, to strike.*

Aorist 2. *τυπεῖν, synonymous with Aorist 1.*

PARTICIPLE.

Present. *τύπων, οὔσα, ὄν, striking. (§ 53. 7.)*

Perfect 1. *τετυφώς, ὕα, ὅς, having struck. (§ 53. 9.)*

Perfect 2. *τετυπώς, ὕα, ὅς, synonymous with Perfect 1. (ibid.)*

Future 1. *τύπων, οὔσα, ὄν, about to strike. (§ 53. 7.)*

Future 2. *τυπέων, έουσα, έον, contracted τυπῶν, οὔσα, οὔν. (ibid.)*

Aorist 1. *τύψας, ασα, ὄν, striking, having struck. (§ 53. 1.)*

Aorist 2. *τυπῶν, οὔσα, ὄν, synonymous with Aorist 1. (§ 53. 7.)*

PASSIVE VOICE.

INDICATIVE MOOD.

Present. *I am struck.*

<i>S.</i>	τύπιομαι τύπηται τύπεται	<i>D.</i>	τυπτόμεθον τύπτεσθον τύπτεσθον	<i>P.</i>	τυπτόμεθα τύπτεσθε τύπτονται
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Imperfect. *I was struck.*

<i>S.</i>	ἐτυπτόμην ἐτύπτου ἐτύπτετο	<i>D.</i>	ἐτυπτόμεθον ἐτύπτεσθον ἐτυπτέσθην	<i>P.</i>	ἐτυπτόμεθα ἐτύπτεσθε ἐτύπτοντο
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Perfect. *I have been struck.*

<i>S.</i>	τέτυμμαι τέτυψαι τέτυπται	<i>D.</i>	τετύμμεθον τέτυφθον τέτυφθον	<i>P.</i>	τετύμμεθα τέτυφθε τετυμμένοι εἰσὶ
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Pluperfect. *I had been struck.*

<i>S.</i>	ἐτετύμμην ἐτέτυψο ἐτέτυπτο	<i>D.</i>	ἐτετύμμεθον - ἐτέτυφθον ἐτετύφθην	<i>P.</i>	ἐτετύμμεθα ἐτέτυφθε τετυμμένοι ἦσαν
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Future 1. *I shall or will be struck.*

<i>S.</i>	τυφθήσομαι τυφθήσῃ οἱ -σει τυφθήσεται	<i>D.</i>	τυφθησόμεθον τυφθήσεσθον τυφθήσεσθον	<i>P.</i>	τυφθησόμεθα τυφθήσεσθε τυφθήσονται
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Future 2. *Synonymous with Future 1.*

τυπήσομαι, inflected like Future 1.

Future 3. *I shall remain struck.*

τετύπομαι, inflected like Future 1.

Aorist 1. *I was struck.*

<i>S.</i>	ἐτύφθην ἐτύφθης ἐτύφθη	<i>D.</i>	ἐτύφθημεν ἐτύφθητον ἐτυφθήτην	<i>P.</i>	ἐτύφθημεν ἐτύφθητε ἐτύφθησαν
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Aorist 2. *Synonymous with Aorist 1.*

ἐτύπην, inflected like Aorist 1.

SUBJUNCTIVE MOOD.

Present. *I am struck, I may or can be struck.*

<i>S.</i>	τύπωμα	<i>D.</i>	τυπώμεθον	<i>P.</i>	τυπώμεθα
	τύπη		τύπησθον		τύπησθε
	τύπηται		τύπησθον		τύπωνται

Perfect. *I have been struck, I may have been struck.*

<i>S.</i>	τετυμμένος (η, ον)	ῶ, ῆς, ῆ
<i>D.</i>	τετυμμένω (α, ω)	ῶμεν, ῆτον, ῆτον
<i>P.</i>	τετυμμένοι (αι, α)	ῶμεν, ῆτε, ῶσι(ν)

Aorist 1. *I am struck, I may or can be struck.*

<i>S.</i>	τυφῶ	<i>D.</i>	τυφῶμεν	<i>P.</i>	τυφῶμεν
	τυφῶς		τυφῶτον		τυφῶτε
	τυφῶ		τυφῶτον		τυφῶσι(ν)

Aorist 2. *Synonymous with Aorist 1.*

τυπῶ, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, could, would, or should be struck.*

<i>S.</i>	τυπτοίμην	<i>D.</i>	τυπτοίμεθον	<i>P.</i>	τυπτοίμεθα
	τύπτοιο		τύπτοισθον		τύπτοισθε
	τύπτοιτο		τυπτοίσθην		τύπτοιντο

Perfect. *I might, &c. have been struck.*

<i>S.</i>	τετυμμένος (η, ον)	εἶην, εἶης, εἶη
<i>D.</i>	τετυμμένω (α, ω)	εἶημεν, εἶητον, εἶήτην
<i>P.</i>	τετυμμένοι (αι, α)	εἶημεν, εἶητε, εἶησαν

Future 1. *I should, or would be struck.*

τυφθησολίμην, inflected like the Present.

Future 2. *Synonymous with Future 1.*

τυπησολίμην, inflected like the Present.

Future 3. *I should or would remain struck.*

τετυποίμην, inflected like the Present.

Aorist 1. *I might, could, would, or should be struck.*

<i>S.</i>	τυφθείην	<i>D.</i>	τυφθείημεν	<i>P.</i>	τυφθείημεν or -εἶμεν
	τυφθείης		τυφθείητον		τυφθείητε or -εἶτε
	τυφθείη		τυφθείήτην		τυφθείησαν or -εἶσαν

Aorist 2. *Synonymous with Aorist 1.*

τυπείην, inflected like Aorist 1.

IMPERATIVE MOOD.

Present. *Be thou struck.*

<i>S.</i> _____	<i>D.</i> _____	<i>P.</i> _____
τύπτου	τύπτεσθον	τύπτεσθε
τυπτέσθω	τυπτέσθων	τυπτέσθωσαν or -σθων

Perfect. *Be thou struck.*

<i>S.</i> _____	<i>D.</i> _____	<i>P.</i> _____
τέτυπο	τέτυφθον	τέτυφθε
τετύφθω	τετύφθων	τετύφθωσαν or -φθων

Aorist 1. *Be thou struck.*

<i>S.</i> _____	<i>D.</i> _____	<i>P.</i> _____
τύφθητι	τύφθητον	τύφθητε
τυφθήτω	τυφθήτωσαν	τυφθήτωσαν or -φθέντων

Aorist 2. *Synonymous with Aorist 1.*

τύπηθι, inflected like Aorist 1.

INFINITIVE MOOD.

Present. *τύπτεσθαι, to be struck.*Perfect. *τετύφθαι, to have been struck.*Future 1. *τυφθήσεσθαι, to be about to be struck.*Future 2. *τυπήσεσθαι, synonymous with Future 1.*Future 3. *τετύψεσθαι, to remain struck.*Aorist 1. *τυφθῆναι, to be struck.*Aorist 2. *τυπήναι, synonymous with Aorist 1.*

PARTICIPLE.

Present. *τυπτόμενος, η, ον, being struck.*Perfect. *τετυμμένος, η, ον, struck, having been struck.*Future 1. *τυφθησόμενος, η, ον, about to be struck.*Future 2. *τυπησόμενος, η, ον, synonymous with Future 1.*Future 3. *τετυψόμενος, about to remain struck.*Aorist 1. *τυφθείς, εἶσα, ἐν, being struck. (§ 53. 3.)*Aorist 2. *τυπείς, εἶσα, ἐν, synonymous with Aorist 1. (ibid.)*All participles in *ος* are inflected like *σοφός* (§ 49. 1).

MIDDLE VOICE.

INDICATIVE MOOD.

Present. *I strike myself.*

τύπτομαι, like the Present Passive.

Imperfect. *I was striking myself.*

ἐτυπτόμην, like the Imperfect Passive.

Perfect. *I have struck myself.*

τέτυμμαι, like the Perfect Passive.

Pluperfect. *I had struck myself.*

ἐτετύμμην, like the Pluperfect Passive.

Future 1. *I shall strike myself.*

τύψομαι, inflected like the Present.

Future 2. Synonymous with Future 1.

τυπέομαι contr. τυπούμαι, inflected like φιλείομαι (§ 116).

Aorist 1. *I struck myself.*

<i>S.</i>	ἐτυπάμην	<i>D.</i>	ἐτυπάμεθον	<i>P.</i>	ἐτυπάμεθα
	ἐτύπω		ἐτύπασθον		ἐτύπασθε
	ἐτύπατο		ἐτυπάσθην		ἐτύπαντο

Aorist 2. Synonymous with Aorist 1.

ἐτυπόμην, inflected like the Imperfect.

SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike, myself.*

τύπτωμαι, the same as in the Passive.

Perfect. *I have, or may have, struck myself.*

τετυμμένος (η, ον) ὦ, as in the Passive.

Aorist 1. *I strike, or may or can strike, myself.*

<i>S.</i>	τύπωμαι	<i>D.</i>	τυπώμεθον	<i>P.</i>	τυπώμεθα
	τύψη		τύψησθον		τύψησθε
	τύψηται		τύψησθον		τύπωνται

Aorist 2. Synonymous with Aorist 1.

τύπωμαι, inflected like Aorist 1.

OPTATIVE MOOD.

Present. *I might, &c. strike myself.*

τυπτοίμην, the same as in the Passive

Perfect. *I might, &c. have struck myself.*
 τετυμμένος (η, ον) εἶην, as in the Passive.

Future 1. *I should or would strike myself.*
 τυπολήην, inflected like the Present.

Future 2. Synonymous with Future 1.
 τυπεόληην contr. τυπολήην inflected like φιλεόληην (§ 116).

Aorist 1. *I might, &c. strike myself.*

<i>S.</i> τυπαλήην	<i>D.</i> τυπαλμεθον	<i>P.</i> τυπαλμεθα
τύψαιο	τύψαισθον	τύψαισθε
τύψαιτο	τύψαίσθην	τύψαιντο

Aorist 2. Synonymous with Aorist 1.
 τυπολήην, inflected like the Present.

IMPERATIVE MOOD.

Present. *Strike thyself*
 τύπτου, as in the Passive.

Perfect. *Strike thyself.*
 τέτυπο, as in the Passive.

Aorist 1. *Strike thyself.*

<i>S.</i> _____	<i>D.</i> _____	<i>P.</i> _____
τύψαι	τύψασθον	τύψασθε
τυψάσθω	τυψάσθων	τυψάσθωσαν or -σθων

Aorist 2. Synonymous with Aorist 1.
 τυποῦ, inflected like the Present.

INFINITIVE MOOD.

Present. *τύπτεσθαι, to strike one's self.*

Perfect. *τετύφθαι, to have struck one's self.*

Future 1. *τύψεσθαι, to be about to strike one's self.*

Future 2. *τυπέεσθαι contracted τυπιῖσθαι, synonymous with Future 1.*

Aorist 1. *τύψασθαι, to strike one's self.*

Aorist 2. *τυπέσθαι, synonymous with Aorist 1.*

PARTICIPLE.

Present. *τυπτόμενος, η, ον, striking himself.*

Perfect. *τετυμμένος, η, ον, having struck himself.*

Future 1. *τυψόμενος, η, ον, about to strike himself.*

Future 2. *τυπιόμενος contracted τυπούμενος, η, ον, synonymous with Future 1.*

Aorist 1. *τυψάμενος, η, ον, striking or having struck himself.*

Aorist 2. *τυπόμενος, η, ον, synonymous with Aorist 1.*

AUGMENT.

§ 75. 1. The perfect and third future of all the moods and of the participle, and the imperfect, aorist, and pluperfect of the indicative, receive an increase at the beginning, called *augment*.

2. There are two kinds of augment; the *syllabic augment*, and the *temporal augment*.

The syllabic augment is formed by prefixing a syllable or two syllables to the verb.

The temporal augment is formed by lengthening the first syllable of the verb.

SYLLABIC AUGMENT.

§ 76. 1. When the verb begins with a consonant followed by a vowel or a liquid, the augment of the PERFECT is formed by prefixing to the verb that consonant together with an ε. E. g.

τύπτω	perf. τέτυφα,	τέτυμμαι
γράφω	“ γέγραφα,	γέγραμμαι.

So θύω, τέθυκα· φύω, πέφυκα· χαίνω, κέχηνα· χράω, κέχηρμαι. (§ 14. 3.)

This kind of syllabic augment is called *reduplication*.

2. When the verb begins with a double consonant (ζ, ξ, ψ), or with two consonants the second of which is *not* a liquid, the augment of the PERFECT is formed by prefixing an ε. E. g.

ζητέω	perf. ἐζήτηκα,	ἐζήτημαι
σκάπτω	“ ἔσκαφα,	ἔσκαμμαι.

NOTE 1. Some verbs beginning with a liquid take *u* instead of the reduplication. See the Anomalous λαγχάνω, λαμβάνω, λίγω collect, ΜΕΙΡΩ, ΠΕΩ say.

NOTE 2. Verbs beginning with βλ, γλ, μν, are variable in the augment of the perfect. E. g. γλύφω, ἔγλυφα or γέγλυφα· μνημονεύω, ἐμνημόνευκα· μιμνήσκω, μέμνημαι.

Those beginning with γ always prefix an ϵ . E. g. $\gamma\text{νωρίζω}$, $\epsilon\gamma\text{νώριζα}$.

NOTE 3. In a few instances, verbs beginning with $\pi\tau$ take the reduplication. See the Anomalous $\pi\acute{\iota}\pi\tau\omega$, $\pi\tau\acute{\eta}\sigma\sigma\omega$.

The verb $\pi\tau\acute{\alpha}\sigma\sigma\alpha\iota$, *possess*, has perf. pass. $\acute{\iota}\pi\tau\eta\mu\alpha\iota$ and $\kappa\acute{\iota}\pi\tau\eta\mu\alpha\iota$.

NOTE 4. The Epic language, in a few instances, prefixes the initial consonant together with an ω . E. g. $\delta\acute{\iota}\omega$, $\delta\acute{\epsilon}\iota\delta\omega$ for $\delta\acute{\iota}\delta\omega$.

§ 77. 1. The augment of the **PLUPERFECT** is formed by prefixing an ϵ to the reduplication of the perfect. (§ 76. 1.) E. g.

$\tau\acute{\upsilon}\pi\tau\omega$, $\tau\acute{\epsilon}\tau\upsilon\phi\alpha$ pluperf. $\epsilon\tau\epsilon\tau\acute{\upsilon}\phi\epsilon\iota\nu$.

2. But when the perfect begins with ϵ , the pluperfect takes no additional augment. (§ 76. 2.) E. g.

$\sigma\acute{\alpha}\kappa\alpha\pi\tau\omega$, $\epsilon\sigma\kappa\alpha\phi\alpha$ pluperf. $\epsilon\sigma\kappa\acute{\alpha}\phi\epsilon\iota\nu$.

NOTE 1. The additional augment ϵ of the pluperfect is often omitted. E. g. $\tau\epsilon\lambda\epsilon\upsilon\tau\acute{\alpha}\omega$, $\epsilon\tau\epsilon\tau\epsilon\lambda\epsilon\upsilon\tau\acute{\eta}\kappa\epsilon\iota\nu$ or $\tau\epsilon\tau\epsilon\lambda\epsilon\upsilon\tau\acute{\eta}\kappa\epsilon\iota\nu$.

NOTE 2. The verb $\acute{\iota}\sigma\tau\eta\mu\iota$ often lengthens the syllabic augment ι into ω in the pluperfect active. See in the catalogue of Anomalous Verbs.

§ 78. When the verb begins with a consonant, the augment of the **IMPERFECT** and **AORIST** is formed by prefixing an ϵ . E. g.

$\tau\acute{\upsilon}\pi\tau\omega$ imperf. $\epsilon\tau\upsilon\pi\tau\omicron\nu$ aor. $\epsilon\tau\upsilon\phi\alpha$.

NOTE 1. These four verbs, $\zeta\acute{\upsilon}\lambda\omicron\mu\alpha\iota$, $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$, $\lambda\acute{\alpha}\mu\beta\omega$, and $\mu\acute{\iota}\lambda\lambda\omega$, often take the temporal augment in addition to the syllabic. See in the catalogue of Anomalous Verbs.

NOTE 2. In the Epic dialect the *second aorist active* and *middle* often takes the *reduplication* through all the moods and participle. E. g. $\kappa\acute{\alpha}\mu\eta\nu\omega$, $\kappa\acute{\epsilon}\kappa\alpha\mu\omicron\nu$ · $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, $\lambda\epsilon\lambda\alpha\beta\acute{o}\mu\eta\nu$.

In some instances an ϵ is prefixed to this reduplication, but only in the indicative. E. g. $\phi\text{ράζω}$, $\pi\acute{\epsilon}\phi\text{ραδον}$ or $\acute{\epsilon}\pi\acute{\epsilon}\phi\text{ραδον}$.

NOTE 3. The syllabic augment of the *imperfect* and of the *aorist* is often omitted by the epic poets. E. g. $\phi\acute{\epsilon}\rho\omega$, $\phi\acute{\epsilon}\rho\omicron\nu$ for $\epsilon\phi\epsilon\rho\omicron\nu$ · $\tau\text{ρέπω}$, $\tau\text{ραπόμην}$ for $\acute{\epsilon}\tau\text{ραπόμην}$.

§ 79. When the verb begins with ρ , the augment is formed by prefixing an ϵ , and doubling the ρ (§ 13). E. g.

$\rho\acute{\alpha}\pi\tau\omega$, imperf. $\epsilon\rho\acute{\rho}\alpha\pi\tau\omicron\nu$, perf. $\epsilon\rho\acute{\rho}\alpha\phi\alpha$, pluperf. $\epsilon\rho\acute{\rho}\alpha\phi\epsilon\iota\nu$, aor. $\epsilon\rho\acute{\rho}\alpha\psi\alpha$.

NOTE 1. In a few instances, Homer does not double the ϵ after the syllabic augment. E. g. $\mu\acute{\iota}\zeta\omega$, $\iota\epsilon\acute{\iota}\alpha$ for $\mu\acute{\iota}\mu\iota\zeta\alpha$.

NOTE 2. The verb $\mu\upsilon\sigma\acute{\omega}$, in Homer, has perf. pass. part. $\mu\epsilon\upsilon\sigma\tau\alpha\mu\acute{\iota}\nu\alpha$ for $\mu\acute{\iota}\mu\upsilon\sigma\tau\alpha\mu\acute{\iota}\nu\alpha$.

NOTE 3. The verbs $\Delta\epsilon\iota\Omega$, ΜΕΙΡΩ , and $\sigma\acute{\iota}\omega$, in some of the past tenses, double the initial consonant after ϵ . See in the catalogue of Anomalous Verbs.

TEMPORAL AUGMENT.

§ 80. 1. When the verb begins with a *short* vowel, the augment of all the past tenses is formed by lengthening that vowel. α and ϵ become η , and \omicron becomes ω . E. g.

$\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\acute{\iota}\omega$, imperf. $\eta\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\omicron\nu$, perf. $\eta\kappa\omicron\lambda\omicron\upsilon\theta\eta\kappa\alpha$, pluperf.

$\eta\kappa\omicron\lambda\omicron\upsilon\theta\acute{\eta}\kappa\epsilon\iota\nu$, aor. $\eta\kappa\omicron\lambda\omicron\upsilon\theta\eta\sigma\alpha$.

$\acute{\epsilon}\lambda\epsilon\acute{\omega}$, $\eta\lambda\epsilon\omicron\nu$, $\eta\lambda\epsilon\eta\kappa\alpha$, $\eta\lambda\epsilon\acute{\eta}\kappa\epsilon\iota\nu$, $\eta\lambda\epsilon\eta\sigma\alpha$.

$\acute{\omicron}\rho\theta\acute{\omega}$, $\acute{\omicron}\rho\theta\omicron\omicron\mu\eta\nu$, $\acute{\omicron}\rho\theta\omega\mu\alpha\iota$, $\acute{\omicron}\rho\theta\acute{\omega}\mu\eta\nu$, $\acute{\omicron}\rho\theta\omega\sigma\alpha$.

So $\iota\chi\epsilon\tau\epsilon\acute{\upsilon}\omega$, $\iota\chi\epsilon\tau\epsilon\upsilon\omicron\nu$, $\iota\chi\epsilon\tau\epsilon\upsilon\sigma\alpha$ · $\upsilon\gamma\iota\alpha\acute{\iota}\nu\omega$, $\upsilon\gamma\iota\alpha\iota\nu\omicron\nu$, $\upsilon\gamma\iota\alpha\nu\alpha$.

2. If the vowel is already *long*, no change takes place; except that $\bar{\alpha}$ (long) is commonly changed into η . E. g. $\eta\mu\epsilon\text{--}\rho\acute{\omega}$, $\eta\mu\epsilon\text{--}\rho\omicron\omicron\nu$ · $\acute{\omega}\delta\acute{\iota}\nu\omega$, $\acute{\omega}\delta\iota\nu\omicron\nu$ · $\bar{\alpha}\acute{\iota}\sigma\sigma\omega$, $\eta\acute{\iota}\alpha$.

3. When the verb begins with a *diphthong*, the augment is formed by changing the first vowel of that diphthong in the manner above specified (§ 80. 1, 2). E. g. $\alpha\acute{\iota}\tau\epsilon\acute{\omega}$, $\eta\acute{\tau}\epsilon\omicron\nu$ · $\acute{\alpha}\delta\omega$, $\eta\delta\omicron\nu$ · $\alpha\upsilon\lambda\acute{\epsilon}\omega$, $\eta\upsilon\lambda\epsilon\omicron\nu$ · $\epsilon\upsilon\chi\omicron\mu\alpha\iota$, $\eta\upsilon\chi\acute{\omicron}\mu\eta\nu$ · $\omicron\acute{\iota}\kappa\epsilon\acute{\omega}$, $\acute{\omicron}\acute{\iota}\kappa\epsilon\omicron\nu$.

For the *iota subscript*, see above (§ 3).

NOTE 1. Some verbs lengthen ϵ not into η but into μ . Such are $\iota\acute{\alpha}\omega$, $\iota\theta\acute{\iota}\omega$, $\iota\lambda\acute{\iota}\sigma\sigma\omega$, $\iota\lambda\pi\omega$, $\iota\lambda\pi\acute{\upsilon}\omega$, $\iota\epsilon\pi\omega$, $\iota\epsilon\pi\acute{\upsilon}\zeta\omega$, $\iota\epsilon\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$, $\iota\sigma\sigma\acute{\iota}\alpha\omega$. See also the Anomalous $\epsilon\Lambda\Omega$, $\iota\pi\omega$, $\iota\chi\omega$, $\epsilon\Omega$, $\iota\eta\mu\iota$.

NOTE 2. Some verbs beginning with a vowel take the *syllabic* augment. See the Anomalous $\acute{\alpha}\gamma\eta\nu\mu\iota$, $\acute{\alpha}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$, $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, $\epsilon\acute{\iota}\pi\omega$, $\epsilon\acute{\iota}\lambda\lambda\omega$, $\epsilon\iota\pi\Omega$, $\epsilon\acute{\iota}\pi\omega$, $\epsilon\eta\nu\mu\iota$, $\epsilon\pi\Gamma\Omega$, $\omicron\upsilon\acute{\rho}\acute{\iota}\omega$, $\acute{\omega}\delta\acute{\iota}\omega$, $\acute{\omega}\nu\acute{\iota}\omicron\mu\alpha\iota$.

NOTE 3. A few verbs beginning with a vowel take both the *syllabic* and *temporal* augment at the same time. See the Anomalous $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, $\iota\theta\omega$, $\iota\eta\mu\iota$, $\omicron\acute{\iota}\gamma\omega$, $\omicron\acute{\rho}\acute{\alpha}\omega$. See also the *pluperfect* of the anomalous $\epsilon\acute{\iota}\pi\omega$, $\epsilon\acute{\iota}\lambda\pi\omega$, and $\epsilon\pi\Gamma\Omega$.

REMARK 1. The perfect of the Anomalous $\iota\theta\omega$ lengthens the syllabic augment ϵ into μ . (Compare §§ 77. N. 2: 78. N. 1.)

REMARK 2. The verb $\iota\epsilon\gamma\acute{\alpha}\zeta\omega$, (originally $\iota\epsilon\gamma\acute{\alpha}\zeta\omega$) changes ϵ into ι in the augmented tenses. E. g. imperf. $\iota\acute{\omega}\gamma\tau\alpha\zeta\omicron\nu$.

NOTE 4. The temporal augment is often *omitted* in the Attic dialect. E. g. ἀηδίζομαι, ἀηδιζόμεν· εὐρίσκω, εὐρισκον· οἶνόω, οἶνοον.

Verbs beginning with the diphthong *ou* are never augmented. E. g. οὐτάζω, οὐταζον, never ωὐταζον.

Those beginning with *ei* are seldom augmented.

NOTE 5. The Epic and the Ionic dialect may *omit* the temporal augment in all verbs. E. g. ἀγορεύω, ἀγόρευον· ἔζομαι, ἔζομην· ὁμιλέω, ὁμίλειον.

§ 81. 1. Some verbs beginning with *α*, *ε*, *ο*, followed by a single consonant, form the augment of the PERFECT by prefixing the first two letters to the temporal augment. E. g.

ἀγείρω	perf. ἤγερα, ἀγ-ήγερα
ἔμέω	“ ἤμεκα, ἐμ-ήμεκα
ὀρύσσω	“ ὠρυχα, ὀρ-ωρυχα.

This kind of augment is called *Attic reduplication*.

Verbs which take the Attic reduplication: ἀλείφω, ἀλείω, ἐλέγχω, ἐλίσσω, ἐμείω, ἐρείδω, ὀρέγω, ὀρύσσω. See also the Anomalous ἀγείρω, ἄγω, αἰρέω, ANEΘΩ, ἀραρίσκω, ἀχέω, ἐγείρω, ἐλαύνω, EΛΕΤΘΩ, ENEΓΚΩ, ENEΘΩ, ἐνείκω, ἐρείπω, ἔχω, ἡμύω, ὄζω, ὄλλυμι, ὀμνυμι, OΠΩ, ὄρνυμι.

2. The PLUPERFECT in this case takes no additional augment. E. g. ἀγείρω, ἀγήγερα, ἀγηγέρειν.

Except ακούω, ἀκήκου, ἠκηκόειν· ἐλαύνω, ἐλήλαμαι, ἠληλάμην. See also the Anomalous EΛΕΤΘΩ.

NOTE. The epic poets sometimes omit the augment of the second syllable. See the Anomalous ἐπαχμίνε, ἀλάομαι, ἐραρίσκω, ἀχίω.

AUGMENT OF COMPOUND VERBS.

§ 82. 1. Verbs compounded with a preposition receive the augment after that preposition. E. g.

προσ-γράφω, imperf. προσ-έγραφον, perf. προσ-γέγραφα, plu-perf. προσ-εγεγράφειν, aor. προσ-έγραψα.
προσ-άπτω, προσ-ῆπτον, προσ-ῆφα, προσ-ῆφειν, προσ-ῆψα.

So ἐμ-πίπτω (§ 12. 1), ἐν-έπιπτον· ἐγ-κρίνω (§ 12. 2), ἐν-ἐκρινον, ἐγ-κέκρικα· συλ-λύω (§ 12. 3), συν-έλυον, συλ-έλυκα· συζυμώω (§ 12. 4), συν-εζύμοον· ἐκ-λύω (§ 15. 3), ἐξ-έλυον.

REMARK. Prepositions ending in a vowel lose that vowel before the syllabic augment α. (§ 135. 3.) E. g. ἀπολόπτω, ἀπίκοπτον.

Except περί and πρό. E. g. περικόπτω, περιέκοπτον· προλέγω, προέλεγον. (ibid.)

NOTE 1. Some verbs compounded with a preposition take the augment *before* that preposition. Such are ἀμφισβητίω, ἀντιβόλιω, ἱμπολάω, ἱναντίομαι. See also the Anomalous ἀμφίπυνμι, ἀμπίχω, ἀναλίσκω, ἀνοίγω, ἀφίημι, καθίζομαι, καθίζω.

NOTE 2. Some take the augment either *before* or *after* the preposition. E. g. περιθυμέομαι, ἐπερθυμέομαι or προθυμέομαι. See also the Anomalous καθιύδω.

NOTE 3. A few verbs take the augment *before* and *after* the preposition at the same time. Such are ἀνερθίω, διαίτᾱω, διακονίω, ἐνοχλίω, παρονίω. See also the Anomalous ἀναλίσκω, ἀνίχω, κἀθῆμαι.

2. In verbs compounded with other words the augment stands first. (§ 135.) E. g.

ἄσεβέω, ἡσέβηον, ἡσέβηκα, derived from ἄσεβής (ἄ-, σέβω).

NOTE 4. From ἰπποτεροφίω, derived from ἰπποτέροφος (ἵππος, τρίψω), Lycurgus forms perf. ἰπποτερόφηκα for ἰπποτερέφηκα.

3. Verbs compounded with the particles εὖ and δυσ-, if they begin with α, ε, ο, take the augment after these particles. In all other cases the augment precedes these particles, or, in compounds with εὖ, it may be omitted (§ 80. N. 4). E. g.

εὐαρεστίω,	εὐηρέστεον,	εὐηρέστηκα
δυσαρεστίω,	δυσηρέστεον,	δυσηρέστηκα
εὐδοκίμειω,	ἡῦδοκίμεον,	ἡῦδοκίμηκα
δυστυχέω,	ἐδυστύχεον,	δεδυστύχηκα.

VERBAL ROOTS AND TERMINATIONS.

§ 83. 1. The *root of a verb* consists of those letters which are found in every part of that verb. It is obtained by dropping ω of the present active (§§ 94: 96). E. g. the root of λέγω is λεγ.

2. The *root of a tense* consists of those letters which are found in every part of that tense. E. g. τυψ is the root of the first future active of τύπτω.

INDICATIVE MOOD.

§ 84. 1. The following table exhibits the terminations of the *primary tenses* of the indicative.

Person.	Active.			Passive and Middle.		
	1st.	2d.	3d.	1st.	2d.	3d.
<i>Singular.</i>	μι	ς	σι	μαι	σαι, αι	ται
<i>Dual.</i>	μεν	τον	τον	μεθον	σθον	σθον
<i>Plural.</i>	μεν	τε	νσι	μεθα	σθε	νται

2. The following are the terminations of the *secondary tenses* of the indicative.

Person.	Active.			Passive and Middle.		
	1st.	2d.	3d.	1st.	2d.	3d.
<i>Singular.</i>	ν	ς	—	μην	σο, ο	το
<i>Dual.</i>	μεν	τον	την	μεθον	σθον	σθην
<i>Plural.</i>	μεν	τε	σύν, ν	μεθα	σθε	ντο

NOTE 1. The terminations *μι* and *σι* are found in the indicative of *verbs in μι* (§ 177). In the greatest number of verbs they are dropped. E. g. *τύπτω, τύπτει, τίττω, τίττει, τρέφω, τρέφει, for τύπτομι, τύπτισι, τιτύβωμι, τιτύβισι.*

NOTE 2. The *first aorist active* has no termination in the first person singular.

NOTE 3. The *third person singular* of the *secondary tenses* of the active has no termination.

NOTE 4. The termination *ων* is found in the *pluperfect*. Also in the *imperfect* and *second aorist* of *verbs in μι* (§ 117). Also in the *aorist passive* (§ 92). In all other cases it drops *ω*.

The Alexandrian dialect frequently uses this termination in the *imperfect* and *second aorist*. E. g. *εχάζω, ιεχάζων* for *ιεχάζω*. *ΕΛΕΥΘΩ, ηλθων* for *ηλθω*.

NOTE 5. The terminations *σαι, σο,* are found in the *perfect* and *pluperfect passive* (§ 91). Also in *verbs in μι* (§ 117). In all other cases they drop *σ*.

The Alexandrian dialect sometimes uses *σαι* in the *present passive* of verbs in *ω*. E. g. *ιδυνάω, 2d pers. sing. ιδυνάσαι* contracted *ιδυνᾷσαι*.

NOTE 6. DIALECTS. The following table exhibits the dialectic peculiarities of the indicative mood.

Active. Sing. 2d pers. Old *σθα, σι,* for *ς*. The Attic dialect uses *σθα* in some instances.

The old termination *σι* is found only in the old *εσσι* for *εις* from *ειμι, am.*

3d pers. Doric *ν* for *σι*, as *διδωμι, διδωσι* for *δίδωσι*.

Plur. 1st pers. Doric $\mu\epsilon\varsigma$ for $\mu\epsilon\nu$, as $\epsilon\rho\iota\zeta\omega$, $\epsilon\rho\iota\zeta\omicron\mu\epsilon\varsigma$ for $\epsilon\rho\iota\zeta\omicron\mu\epsilon\nu$.

3d pers. Doric $\nu\tilde{\iota}$ for $\nu\sigma\iota$, as $\mu\omicron\chi\theta\iota\zeta\omega$, $\mu\omicron\chi\theta\iota\zeta\omicron\nu\tilde{\iota}$ for $\mu\omicron\chi\theta\iota\zeta\omicron\nu\sigma\iota$ (that is $\mu\omicron\chi\theta\iota\zeta\omicron\nu\sigma\iota$).

Passive. Sing. 1st pers. Doric $\mu\tilde{\alpha}\nu$ for $\mu\eta\nu$, as $\epsilon\tau\upsilon\pi\tau\omicron\mu\tilde{\alpha}\nu$ for $\epsilon\tau\upsilon\pi\tau\omicron\mu\eta\nu$.

Dual. 1st pers. Doric and poetic $\mu\epsilon\sigma\theta\omicron\nu$ for $\mu\epsilon\theta\omicron\nu$, as $\tau\upsilon\pi\tau\omicron\mu\epsilon\sigma\theta\omicron\nu$ for $\tau\upsilon\pi\tau\omicron\mu\epsilon\theta\omicron\nu$.

Plur. 1st pers. Doric and poetic $\mu\epsilon\sigma\theta\tilde{\alpha}$ for $\mu\epsilon\theta\alpha$, as $\tau\upsilon\pi\tau\omicron\mu\epsilon\sigma\theta\tilde{\alpha}$ for $\tau\upsilon\pi\tau\omicron\mu\epsilon\theta\alpha$.

3d pers. Ionic and Epic $\tilde{\alpha}\tau\alpha\iota$, $\tilde{\alpha}\tau\omicron$, for $\nu\tau\alpha\iota$, $\nu\tau\omicron$. These terminations are found in the *perfect* and *pluperfect* passive. Also in the *present* and *imperfect* of verbs in $\mu\iota$ (§ 117).

The termination $\alpha\tau\omicron$ is found also in the *imperfect* of verbs in ω (§ 85. N. 6).

§ 85. 1. The vowel, which stands between the termination and the root (§§ 83 : 84), is called the *connecting vowel*. It is an o in the first person of all the numbers, and in the third person plural; in all the rest it is an ϵ . Except that,

(1) The connecting vowel of the *perfect active*, and *first aorist active* and *middle*, is an $\tilde{\alpha}$. But in the third person singular of the perfect and of the first aorist active it is an ϵ .

(2) The connecting vowel of the *pluperfect active* is an $\epsilon\iota$. In the third person plural it is an $\epsilon\iota$ or ϵ .

(3) The *present* and *future active* lengthen o into ω , in the first person singular, and ϵ into $\epsilon\iota$, in the second and third person singular.

2. The following table exhibits the terminations and the connecting vowels united.

<i>Pres. & Fut. Active.</i>				<i>Pres. & Fut. Pass. & Mid.</i>			
<i>P.</i>	1st.	2d.	3d.	1st.	2d.	3d.	
<i>S.</i>	ω	$\epsilon\iota\varsigma$	$\epsilon\iota$	$o\text{-}\mu\alpha\iota$	$\epsilon\text{-}\alpha\iota, \eta, \epsilon\iota$	$\epsilon\text{-}\tau\alpha\iota$	
<i>D.</i>	$o\text{-}\mu\epsilon\nu$	$\epsilon\text{-}\tau\omicron\nu$	$\epsilon\text{-}\tau\omicron\nu$	$o\text{-}\mu\epsilon\theta\omicron\nu$	$\epsilon\text{-}\sigma\theta\omicron\nu$	$\epsilon\text{-}\sigma\theta\omicron\nu$	
<i>P.</i>	$o\text{-}\mu\epsilon\nu$	$\epsilon\text{-}\tau\epsilon$	$\omicron\nu\sigma\iota$ (§ 12.5)	$o\text{-}\mu\epsilon\theta\alpha$	$\epsilon\text{-}\sigma\theta\epsilon$	$o\text{-}\nu\tau\alpha\iota$	
<i>Imperf. & 2d A. Act.</i>				<i>Impf. Pass. & Mid. & 2 A. Mid.</i>			
<i>P.</i>	1st.	2d.	3d.	1st.	2d.	3d.	
<i>S.</i>	$o\text{-}\nu$	$\epsilon\text{-}\varsigma$	ϵ	$o\text{-}\mu\eta\nu$	$\epsilon\text{-}\omicron, \omicron\nu$	$\epsilon\text{-}\tau\omicron$	
<i>D.</i>	$o\text{-}\mu\epsilon\nu$	$\epsilon\text{-}\tau\omicron\nu$	$\epsilon\text{-}\tau\eta\nu$	$o\text{-}\mu\epsilon\theta\omicron\nu$	$\epsilon\text{-}\sigma\theta\omicron\nu$	$\epsilon\text{-}\sigma\theta\eta\nu$	
<i>P.</i>	$o\text{-}\mu\epsilon\nu$	$\epsilon\text{-}\tau\epsilon$	$o\text{-}\nu$	$o\text{-}\mu\epsilon\theta\alpha$	$\epsilon\text{-}\sigma\theta\epsilon$	$o\text{-}\nu\tau\omicron$	

<i>First Aorist Active.</i>				<i>First Aorist Middle.</i>			
P.	1st.	2d.	3d.	1st.	2d.	3d.	
S.	α	α-ς	ε	α-μην	α-ο, ω	α-το	
D.	α-μεν	α-τον	α-την	α-μεθον	α-σθον	α-σθην	
P.	α-μεν	α-τε	α-ν	α-μεθα	α-σθε	α-ντο	

Perfect Active.

P.	1st.	2d.	3d.
S.	α	α-ς	ε
D.	α-μεν	α-τον	α-τον
P.	α-μεν	α-τε	ασι (§ 12. 5)

Pluperfect Active.

P.	1st.	2d.	3d.
S.	ει-ν	ει-ς	ει
D.	ει-μεν	ει-τον	ει-την
P.	ει-μεν	ει-τε	ει-σαν, ε-σαν

REMARK 1. For the terminations of the *first* and *third* person singular of the active, see above (§ 84. N. 1, 2, 3).

REMARK 2. The endings *σαι, σε, ας*, of the second person singular of the passive and middle, are contracted into *η* or *ι, ου, ω*, respectively. In Attic authors, *ι* is more common than *η*.

NOTE 1. In some instances the *third* person plural of the *perfect* active takes *ασι* for *ασι*. E. g. *γυγνώσκω, ἴγνωνται*.

NOTE 2. In the Alexandrian dialect the *second aorist* active and middle often takes the connecting vowel *α* of the first aorist. E. g. *ΕΙΔΩ, εἶδα* for *εἶδον* · *φύγω, ἴθωγα* for *ἴθωγον* · *εὐρίσκω, εὐρέμην* for *εὐρίμην*.

On the other hand, the *first aorist* active and middle, in some instances, takes the connecting vowels (*ε, ι*) of the second aorist. See the Anomalous *βαίνω, δύνω, ἰνύομαι*.

NOTE 3. The Doric dialect uses the short connecting vowel *ε* in the *second* person singular of the *present* active. E. g. *ἀμέλω, ἀμέλγεις* for *ἀμέλγεις*.

NOTE 4. The Epic and the Ionic dialect have, in the singular of the *pluperfect* active, *εα, εας, εε*, for *ειν, εις, ει*. E. g. *χαλνω, ἐκεχήμεναι, ἐκεχήμεας, ἐκεχήμεε*.

The Attics contract these endings into *η, ης, η*.

In some instances the ending *εε* of the third person singular takes *ν* movable before a vowel. See the Anomalous *ΕΙΔΩ*.

NOTE 5. In the *imperfect* and *aorist* active, the Epic and the Doric dialect often use the endings *σκον, σκες, σκε*, plur.

σκομεν, σκετε, σκον. In the *imperfect passive* and *aorist middle* they often use the endings σκομην, σκεο, σκετο, plur. σκομεθα, σκεσθε, σκοντο.

In the *imperfect* and *second aorist* of *mute* and *liquid verbs*, an *ε* stands between these endings and the root. E. g.

τύπτεισκον, τυπτεσκόμην for ἔτυπτον, ἐτυπτόμην

τύπτεισκον, τυπτεσκόμην “ ἔτυπον, ἐτυπόμην.

In the *imperfect* of *pure verbs* these endings are very seldom preceded by *ε*.

In the *first aorist active* and *middle* an *α* stands between these endings and the root. E. g.

τύψασκον, τυψασκόμην for ἔτυψα, ἐτυψάμην.

In some instances the *imperfect* also prefixes an *α* to these endings. E. g. κρύπτω, κρύπτασκον for ἔκρυπτον.

NOTE 6. The *Ionic dialect* uses the termination *ατο* in the *imperfect passive*; in which case the connecting vowel becomes *ε*. E. g. γράφω, ἐγραφέατο for ἐγράφοντο. In *pure verbs* the connecting vowel is omitted before *ατο*. E. g. μη-χανίωμαι, ἐμηχανέατο.

SUBJUNCTIVE MOOD.

§ 86. 1. The *subjunctive mood* uses the terminations of the *primary tenses* of the *indicative* (§ 84. 1).

2. Its connecting vowels are *ω* and *η*. But the second and third person singular active have *η*.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>				<i>Passive and Middle.</i>			
P.	1st.	2d.	3d.	1st.	2d.	3d.	
<i>S.</i>	ω	η-ς	η	ω-μαι	η-αι, η	η-ται	
<i>D.</i>	ω-μεν	η-τον	η-τον	ω-μεθον	η-σθον	η-σθον	
<i>P.</i>	ω-μεν	η-τε	ωσι (§ 12. 5)	ω-μεθα	η-σθε	ω-νται	

REMARK. The ending *μαι* in the second person singular of the *passive* and *middle* is contracted into *η*.

NOTE 1. The *perfect* of the *subjunctive active* is sometimes formed by means of the *perfect active participle* and *αί*. E. g. τιτρώς (ῶα, ῶε) ᾶ, ῆς, ῆ, for τιτρώω, ης, η.

NOTE 2. The Epic language often uses $\omega\mu\iota$, $\etaσ\theta\alpha$, $\etaσ\iota$, for ω , $\etaς$, η . (§ 84. N. 6.) E. g. $\tauύχ\omega\mu\iota$, $\tauύχ\etaσ\theta\alpha$, $\tauύχ\etaσ\iota$, for $\tauύχ\omega$, $\etaς$, η .

NOTE 3. Sometimes the Epic language uses the connecting vowels (\omicron , ϵ) of the indicative. E. g. $\epsilonρύκ\omega$, $\phi\thetaί\omega$, subj. $\epsilonρύξομεν$, $\phi\thetaίεται$, for $\epsilonρύξωμεν$, $\phi\thetaίηται$.

OPTATIVE MOOD.

§ 87. 1. The optative mood uses the terminations of the *secondary tenses* of the indicative (§ 84. 2).

But the first person singular of the optative active takes $\mu\iota$ (§ 84. 1); and the third person plural ends in $\epsilonν$.

2. For its connecting vowel it has $\omicron\iota$. But in the *first aorist active* and *middle* it has $\alpha\iota$.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>			<i>Passive and Middle.</i>		
P. 1st.	2d.	3d.	1st.	2d.	3d.
<i>S.</i> $\omicron\iota-\mu\iota$	$\omicron\iota-ς$	$\omicron\iota$	$\omicron\iota-\mu\eta\nu$	$\omicron\iota-\theta$	$\omicron\iota-\tau\omicron$
<i>D.</i> $\omicron\iota-\mu\epsilon\nu$	$\omicron\iota-\tau\omicron\nu$	$\omicron\iota-\tau\eta\nu$	$\omicron\iota-\mu\epsilon\theta\omicron\nu$	$\omicron\iota-\sigma\theta\omicron\nu$	$\omicron\iota-\sigma\theta\eta\nu$
<i>P.</i> $\omicron\iota-\mu\epsilon\nu$	$\omicron\iota-\tau\epsilon$	$\omicron\iota-\epsilon\nu$	$\omicron\iota-\mu\epsilon\theta\alpha$	$\omicron\iota-\sigma\theta\epsilon$	$\omicron\iota-\nu\tau\omicron$

<i>First Aorist Active.</i>			<i>First Aorist Middle.</i>		
P. 1st.	2d.	3d.	1st.	2d.	3d.
<i>S.</i> $\alpha\iota-\mu\iota$	$\alpha\iota-ς$	$\alpha\iota$	$\alpha\iota-\mu\eta\nu$	$\alpha\iota-\theta$	$\alpha\iota-\tau\omicron$
<i>D.</i> $\alpha\iota-\mu\epsilon\nu$	$\alpha\iota-\tau\omicron\nu$	$\alpha\iota-\tau\eta\nu$	$\alpha\iota-\mu\epsilon\theta\omicron\nu$	$\alpha\iota-\sigma\theta\omicron\nu$	$\alpha\iota-\sigma\theta\eta\nu$
<i>P.</i> $\alpha\iota-\mu\epsilon\nu$	$\alpha\iota-\tau\epsilon$	$\alpha\iota-\epsilon\nu$	$\alpha\iota-\mu\epsilon\theta\alpha$	$\alpha\iota-\sigma\theta\epsilon$	$\alpha\iota-\nu\tau\omicron$

NOTE 1. The *perfect* of the *optative active* is sometimes formed by means of the perfect active participle and $\epsilon\mu\iota$. E. g. $\epsilon\tau\epsilon\upsilon\phi\omega\varsigma$ ($\epsilon\tau\epsilon\upsilon$, $\epsilon\varsigma$) $\epsilon\iota\mu\iota$, $\epsilon\tau\epsilon\upsilon$, $\epsilon\iota\mu\iota$, for $\epsilon\tau\epsilon\upsilon\phi\alpha\mu\iota$, $\alpha\iota$, α .

NOTE 2. In many instances, particularly in *contract verbs*, the *optative active* takes the endings $\omicron\lambda\eta\nu$, $\omicron\lambda\etaς$, $\omicron\lambda\eta$, dual $\omicron\lambda\eta\tau\omicron\nu$, $\omicron\lambda\eta\tau\eta\nu$, plural $\omicron\lambda\eta\mu\epsilon\nu$, $\omicron\lambda\eta\tau\epsilon$, $\omicron\lambda\etaσαν$. E. g. $\phi\epsilonύγω$, $\pi\epsilon\phi\epsilon\upsilon\gamma\omicron\lambda\eta\nu$ for $\pi\epsilon\phi\epsilonύγοι\mu\iota$.

NOTE 3. The *first aorist active* in the *optative* has also the endings $\epsilon\iota\alpha$, $\epsilon\iotaας$, $\epsilon\iotaς$, dual $\epsilon\iota\alpha\tau\omicron\nu$, $\epsilon\iota\alpha\tau\eta\nu$, plural $\epsilon\iota\alpha\mu\epsilon\nu$, $\epsilon\iota\alpha\tau\epsilon$, $\epsilon\iotaαν$. E. g. $\tauύπτω$, $\tauύψ\epsilon\iota\alpha$ for $\tauύψαι\mu\iota$. The *second* and *third person*

singular, and the *third person plural*, of this form, are more common than the corresponding persons of the regular form.

These endings are said to belong to the Æolic dialect.

NOTE 4. In the Epic language the *third person plural* of the *optative passive* and *middle* often takes the termination $\sigma\iota\omicron$ (§ 84. N. 6). E. g. ἀράσθαι, ἀρησαί $\sigma\iota\omicron$ for ἀρήσαι $\tau\omicron$.

NOTE 5. In some instances the *second person singular* of the *optative active* takes the termination $\sigma\theta\alpha$ (§ 84. N. 6). E. g. κλαίω, κλαίοισ $\theta\alpha$ for κλαίοις.

NOTE 6. The Alexandrian dialect uses, in the *third person plural*, οἰσαν, αἰωαν, for οἰεν, αἰεν, (§ 84. N. 4.) E. g. τύπτω, τύποισαν, τύψαισαν, for τύποιεν, τύψαιεν.

IMPERATIVE MOOD.

§ 88. 1. The following are the terminations of the imperative mood.

Active.		Passive and Middle.	
P. 2d.	3d.	2d.	3d.
S. θῖ	τω	σο, ο	σθω
D. τον	των	σθον	σθων
P. τε	τωσαν, ντων	σθε	σθωσαν, σθων

NOTE 1. The terminations $\theta\iota$, $\sigma\theta$, are used when the connecting vowel is dropped (§§ 91. N. 6, 7: 117). But when the connecting vowel is used, $\theta\iota$ is dropped, and $\sigma\theta$ becomes σ .

2. The connecting vowel of the imperative is an ϵ .

But in the *first aorist active* and *middle* it is an α . In the second person singular, however, the first aorist active ends in $\sigma\nu$, and the first aorist middle in $\alpha\iota$.

The termination $\nuτων$ is preceded by \omicron . But in the first aorist active it is preceded by α .

3. The following table exhibits the terminations and the connecting vowels united.

Active.		Passive.	
P. 2d.	3d.	2d.	3d.
S. ϵ	ϵ -τω	ϵ -ο, ου	ϵ -σθω
D. ϵ -τον	ϵ -των	ϵ -σθον	ϵ -σθων
P. ϵ -τε	ϵ -τωσαν, ο-ντων	ϵ -σθε	ϵ -σθωσαν, ϵ -σθων

<i>First Aorist Active.</i>		<i>First Aorist Middle.</i>	
<i>P.</i> 2d.	3d.	2d.	3d.
<i>S.</i> ον	α-τω	αι	α-σθω
<i>D.</i> α-τον	α-των	α-σθον	α-σθων
<i>P.</i> α-τε	α-τωσαν, α-ντων	α-σθε	α-σθωσαν, α-σθων

NOTE 2. The ending *ε* of the second person singular of the passive and middle is contracted into *ου*.

NOTE 3. In some instances, the *first aorist* takes the connecting vowel *ι* of the second aorist. See the Anomalous ἄγω, ΔΕΞΩ, ΟΙΩ *bring*.

INFINITIVE MOOD.

§ 89. 1. The terminations of the infinitive mood are the following.

<i>Active.</i>		<i>Passive and Middle.</i>	
Present, Future, 2 Aor.	ν	All tenses, except Aorist Pas-	
Perfect	ναι	sive (§ 92),	σθαι

2. For the connecting vowel, the *present*, *future*, and *second aorist*, *active*, have an *ε*. In the *first aorist middle* the connecting vowel is an *α*. In all the other tenses it is an *ε*.

But the *first aorist active infinitive* ends in *αι*.

3. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>		<i>Passive and Middle.</i>	
Pres., Fut., 2 Aor.	ει-ν	Pres., Fut., 2 A. Mid.	ε-σθαι
Perf.	ε-ναι	1 Aor. Mid.	α-σθαι

For the *perfect* and *aorist passive, infinitive*, see below (§§ 91 : 92).

NOTE 1. The termination of the infinitive *active* in the Epic language is *μεναι* or *μεν*, which is always preceded by the connecting vowel *ε*. E. g. *πίνω*, *πινέμεναι* or *πινέμεν* for *πίνειν*.

NOTE 2. In the infinitive *active*, the Doric has *εν* or *ην* for *ειν*. E. g. *βόσκω*, *βόσκειν* for *βόσκειν*· *χαίρω*, *χαίρην* for *χαίρειν*.

NOTE 3. The Ionians change *ειν* of the *second aorist active* into *έειν*. E. g. *βάλλω*, *βαλέειν* for *βαλείν*.

PARTICIPLE.

§ 90. 1. The root of the *present*, *future*, and *second aorist*, *active*, participle, is formed by annexing *οντ* to the root of the tense (§ 83. 2). E. g.

Present. τύπτων, τύπτ-οντ-ος, (§ 36. 3, R. 1)

Future 1. τύψων, τύψ-οντ-ος, (ibid.)

Future 2. τυπέων, τυπέ-οντ-ος, (ibid.)

Aorist 2. τυπών, τυπ-όντ-ος, (ibid.)

The *first aorist active* annexes *αντ* to the root of the tense. E. g. τύψας, τύψ-αντ-ος, (§ 36. 2.)

The *perfect active* annexes *οτ*. E. g. τετυφώς, τετυφ-ότ-ος, (§ 36. 2.)

NOTE. The Æolic dialect uses *αις*, *αισα*, in the *first aorist active participle*, for *ας*, *ασα*. E. g. δισκίω, δισκήσαις for δισκήσας.

2. The participle in the *passive* and *middle* ends in *όμενος*. But in the *first aorist middle* it ends in *άμενος*. E. g. τύπτω, τυπτόμενος, τυψάμενος, (§ 49. 1.)

For the *perfect* and *aorist passive participle*, see below (§§ 91: 92).

PERFECT AND PLUPERFECT PASSIVE AND MIDDLE.

§ 91. 1. The perfect and pluperfect passive and middle have *no* connecting vowel (§ 85. 1). E. g. πάνω,

Perfect.

INDIC. *S.* πέπau-μαι, πέπau-σαι, πέπau-ται, *D.* πεπαύ-μεθον, πέπau-σθον, πέπau-σθον, *P.* πεπαύ-μεθα, πέπau-σθε, πέπau-νται.

SUBJ. and OPT., see below (§ 91. 3, 4, 5).

IMPERAT. *S.* πέπau-σο, πεπαύ-σθω, *D.* πέπau-σθον, πεπαύ-σθων, *P.* πέπau-σθε, πεπαύ-σθωσαν.

INFIN. πεπαύ-σθαι.

PART. πεπau-μένος, η, ον.

Pluperfect.

S. έπεπαύ-μην, έπέπau-σο, έπέπau-το, *D.* έπεπαύ-μεθον, έπέπau-σθον, έπεπαύ-σθην, *P.* έπεπαύ-μεθα, έπέπau-σθε, έπέπau-ντο.

2. In *mute* and *liquid verbs*, the *third person plural* of the *perfect* and *pluperfect* passive is formed by means of the perfect passive participle and εἰσί, ἦσαν, from εἶμι. E. g. τύπτω,

Perf. 3d plur. τετυμμένοι (αι, α) εἰσί, for τέτυπ-νται.

Plup. 3d plur. τετυμμένοι (αι, α) ἦσαν, for ἐτέτυπ-ντο.

NOTE 1. The Epic language in a few instances drops σ of the termination σαι. E. g. βέλλω, perf. pas. βίβλημαι, βίβληαι for βίβλησαι.

NOTE 2. The Epic and Ionic dialects form the *third person plural* of the perfect and pluperfect passive by annexing αται, ατο, to the root of the verb. (§ 84. N. 6.) E. g. φθείρω,

Perf. 3d plur. ἐφθάραται for ἐφθαρμένοι εἰσί

Plup. 3d plur. ἐφθάρατο for ἐφθαρμένοι ἦσαν

(1) *H* is commonly changed into ε before αται, ατο. E. g. οἰκίω, οἰκέαται, οἰκέατο, for ὤκηνται, ὤκηντο.

(2) The consonants π, β, κ, γ, are generally changed into their corresponding rough ones (φ, χ), before αται, ατο. E. g. λέγω, λελέχεται, λελέχατο.

(3) *Z* becomes δ before αται, ατο. E. g. ἀγωνίζω, ἀγωνίδαται, ἠγωνίδατο.

3. The perfect passive SUBJUNCTIVE and OPTATIVE is formed by means of the perfect passive participle and εἶμι. E. g.

Perf. Subj. τετυμμένος (η, ον) ᾧ, ᾗς, ᾗ, ᾗτον, ᾧμεν, ᾗτε, ᾧσι.

Perf. Opt. τετυμμένος (η, ον) εἴην, εἴης, εἴη, εἴητον, εἴητην, εἴημεν, εἴητε, εἴησαν.

4. The perfect passive SUBJUNCTIVE of verbs in αω, εω, and οω, is, in a few instances, formed by prefixing the augment of the perfect to the contracted present subjunctive (§ 116). In this instance αε are contracted into η. E. g. πτάομαι,

Perf. Subj. κεκτῶμαι, ᾗ, ᾗται, ᾧμεθον, ᾗσθον, ᾧμεθα, ᾗσθε, ᾧνται.

5. The perfect passive OPTATIVE of verbs in αω, εω, and οω, is, in a few instances, formed by dropping μαι of the perfect passive indicative, and successively annexing the regular terminations of the optative passive (§ 87. 1) preceded by ι. E. g. πτάομαι, κέκτημαι,

Perf. Opt. κεκτῆμην, ᾗο, ᾗτο, ᾗμεθον, ᾗσθον, ᾗσθην, ᾗμεθα, ᾗσθε, ᾗντο.

NOTE 3. These two verbs, *πτάσμαι* and *μιμνήσκω*, form the perfect middle optative also by prefixing the reduplication to the contracted present middle optative. Thus, *πιστήμην, ᾤο, ᾔτο, &c., μιμνήμην, ᾔο, ᾔτο, &c.*

Μιμνήσκω often changes *φ* into *υι*, in the perfect middle optative. Thus, *μιμνύμην, υιο, υιτο, &c.*

In the Ionic and the Epic dialect these verbs change *φ* into *ιφ*, in the perfect middle optative. E. g. *πιστιφμην, μιμνιφμην*, for *πιστήμην, μιμνήμην*.

NOTE 4. *Λύω* is perhaps the only verb in *υω*, which forms the perfect passive optative after the analogy of verbs in *αω, ιω, ου*, (§ 91. 5.) Thus, *λύω, λίσυμαι, λελύμην, ὤο, ὤτο, &c.*, or, more analogically, *λελυίμην, υῖο, υῖτο, &c.*

NOTE 5. In the perfect passive subjunctive and optative of verbs in *αω, ιω, ου, υω*, (§ 91. 4, 5, N. 4,) some grammarians place the ACCENT on the antepenult, if the last syllable permits it (§ 20.). E. g. they write *πιστήμην, πιστήης*.

NOTE 6. In some instances the SECOND PERFECT ACTIVE drops the connecting vowel in the *dual* and *plural* of the *indicative*, and throughout the *imperative*. In this case, the SECOND PLUPERFECT follows the analogy of the second perfect. See *ἀνώγω, ΔΕΙΩ, ἰγίρω, ΕΙΔΩ, ἔλκω, ΕΛΕΥΘΩ, κρέζω, πείθω*, in the catalogue of Anomalous Verbs.

NOTE 7. The SECOND PERFECT ACTIVE of a few *pure verbs* in *αω, ιω*, is syncopated (§ 91. N. 6) in the *dual* and *plural* of the *indicative*, throughout the *imperative*, and in the *infinitive*. In the *subjunctive* and *optative* it follows the analogy of verbs in *μι* (§ 117). In the *participle* it is contracted. E. g. from *ΒΑΩ*,

Perfect 2.

INDIC. *S.* βέβαα, βέβας, βέβαιε, *D.* βέβαμεν, βέβατον, βέβατον, *P.* βέβαμεν, βέβατε, βεβᾶσι(ν).

SUBJ. *S.* βεβῶ, βεβῆς, βεβῆ, *D.* βεβῶμεν, βεβῆτον, βεβῆτον, *P.* βεβῶμεν, βεβῆτε, βεβῶσι(ν).

OPT. *S.* βεβαίην, βεβαίης, βεβαίη, *D.* βεβαίημεν, βεβαίητον, βεβαίητην, *P.* βεβαίημεν, βεβαίητε, βεβαίησαν.

IMPER. *S.* βέβαθι (§ 88. N. 1), βεβάτω, *D.* βέβατον, βεβάτων, *P.* βέβατε, βεβάτωσαν.

INFIN. βεβάναι.

PART. βεβαώς, βεβαῶσα (sometimes βεβαῦια), βεβαός, *G.* βεβαότος, contracted βεβώς, βεβῶσα, βεβώς, *G.* βεβῶτος.

Pluperfect 2.

S. ἐβεβᾶιν, ἐβεβᾶεις, ἐβεβᾶει, *D.* ἐβέβαμεν, ἐβέβατον, ἐβεβᾶτην, *P.* ἐβέβαμεν, ἐβέβατε, ἐβέβασαν.

NOTE 8. The *singular* of the second perfect and second pluperfect of verbs in *αω, ιω*, is not used in the *indicative*

NOTE 9. The *feminine participle* of verbs in *aw* generally ends in *σα*, in the second perfect. Its uncontracted form is not used.

NOTE 10. The ACCENT of the *third person plural* of the indicative (§ 91. N. 7) is placed on the penult, contrary to the general rule (§ 93. 1).

AORIST PASSIVE.

§ 92. 1. The root of the *first aorist passive* is formed by annexing *θε* or *θη* to the root of the verb. (§ 83. 2.)

The root of the *second aorist passive* is formed by annexing *ε* or *η*. (ibid.)

2. The aorist passive uses the terminations of the active voice, and, in its inflection, follows the analogy of the second aorist active (ἔθην) of τίθημι (§ 117); except that all the regular terminations of the *indicative*, *imperative*, and *infinitive* are preceded by *η*. E. g. τύπτω,

Aorist 1.

INDIC. *S.* ἐτύφθην, *ης, η*, *D.* ἡμεν, ἡτον, ἡτην, *P.* ἐτύφθημεν, ἡτε, ἡσαν.

SUBJ. *S.* τυφθῆω, ἔης, ἐη, *D.* ἑώμεν, ἐήτον, ἐήτον, *P.* ἑώμεν, ἐήτε, ἑώσι, contracted τυφθῶ, ῆς, ῆ, ὤμεν, ῆτον, ῆτον, ὤμεν, ῆτε, ὤσι.

OPT. *S.* τυφθείην, εἶης, εἶη, *D.* εἶμεν, εἶητον, εἶήτην, *P.* εἶμεν, εἶητε, εἶησαν.

The syncopated endings εἶμεν, εἶτε, εἶεν, (see the paradigm,) are more common than the regular ones.

IMPERAT. *S.* τύφθητι (§ 14. N. 4), ἦτω, *D.* ἡτον, ἦτων, *P.* ἡτε, ἦτωσαν ὅτ ἐντων.

INFIN. τυφθῆναι.

PART. τυφθεῖς, εἶσα, ἐν, G. ἐντος.

Aorist 2.

ἐτύπην, throughout like Aorist 1.

NOTE 1. The Epic language often changes *ησαν* of the third person plural of the *indicative* into *ιν*. E. g. ποσειδά, νόσσηθιν for ἰσοσμήθησαν. (§ 117. N. 17.)

NOTE 2. The Epic language often changes *ε* in the uncontracted *subjunctive* into *ι*. E. g. τυφθῆιω for τυφθῆω. (§ 117. N. 17.)

NOTE 3. The Epic language often takes *μιναι* or *μιν* for *ναι*, in the *infinitive*. E. g. τυφθῆμιναι or τυφθῆμιν for τυφθῆναι. (§ 89. N. 1.)

NOTE 4. The Epic language, in some instances, drops the connecting vowels in the SECOND AORIST MIDDLE. See the Anomalous ἄλλομαι, ἀρρίσκω, γίγνομαι, δίχομαι, ἘΛΩ, λίγω, ΛΕΧΩ, μίγνυμι, ὄρνυμι, πείρω.

ACCENT OF VERBS.

§ 93. 1. In *polysyllabic* forms the accent is placed on the *antepenult*, if the last syllable permits it (§ 20); if not, it is placed on the *penult*. E. g.

τύπτομεν, τέτυφᾰ · ἐτετύμην, ἐτύφθην.

Compound verbs are not excepted. E. g. ἀνάγω, ἀναγε.

2. In *dissyllabic* forms the accent is placed on the *penult*. E. g.

τύπτω, τύπτεις.

3. The *perfect active infinitive*, the *first aorist active infinitive*, the *perfect passive infinitive* and *participle*, and the *second aorist middle infinitive*, take the accent on the *penult*. E. g.

τετυφέναι, φιλήσαι, τετύφθαι, τετυμμένος, τυπέσθαι.

Also the *Epic infinitive* ἰν μιν. E. g. πίνω, πινέμεν.

NOTE 1. In the *Epic language*, the *perfect passive infinitive* and *participle*, in some instances, take the accent on the *antepenult*. See the *Anomalous* ἀλάμαι, ἀλυσάινω, ἀχίω, ἘΩ *scat*.

4. The *second aorist active infinitive* and *participle*, and the *perfect active participle*, take the accent on the *last syllable*. E. g.

τυπεῖν, τυπῶν, τετυφούς.

NOTE 2. The verbs ΕΙΔΩ, ΕΙΠΩ, ΕΛΕΤΘΩ, ἰδέναι, λαλῶναι, in the *second person singular* of the *second aorist active imperative*, take the acute on the last syllable. In composition, however, they follow the general rule (§ 93. 1). See in the catalogue of *Anomalous Verbs*.

5. The *second person singular* of the *second aorist middle imperative* usually takes the *circumflex* on the last syllable. E. g. τύπτω, τυποῦ.

6. In *compound verbs* the accent cannot go farther back than the *augment*. E. g. προσέχω, προσεῖχον not πρῶσειχον.

NOTE 3. In verbs compounded with a preposition, the accent is placed on that preposition when the *augment* is omitted. (§ 78. N. 3.) E. g. ἐμφαίνω, ἐμφαῖνον for ἐνέφαινον.

NOTE 4. When the *augment*, upon which the accent would have been placed (§ 93. 1), is omitted (§ 78. N. 3), the accent is placed on the *penult*. E. g. πίπτω, πίπτει for ἐπιπτε.

FORMATION OF THE TENSES.

PRESENT ACTIVE.

§ 94. 1. The present active indicative is the source from which all the other tenses are derived.

2. Verbs are divided into *pure verbs*, *mute verbs*, and *liquid verbs*, according as the letter before ω is a *vowel*, a *mute* (π, β, φ, κ, γ, χ, τ, δ, θ, also ζ), or a *liquid* (λ, μ, ν, ρ). E. g. τιμάω, φιλέω, are pure verbs; λείπω, πλέκω, are mute verbs; μέλω, νέμω, are liquid verbs.

NOTE 1. These statements apply also to *deponent verbs* (§ 208), as such verbs are supposed to have been derived from a corresponding active voice. E. g. *ἀνίσταμαι*, a pure verb; *δίχομαι*, a mute verb; *ἰδύσθαι*, a liquid verb.

NOTE 2. The title, "FORMATION OF THE TENSES," relates only to the *first person singular* of the tenses of the *indicative*. For the inflection of the tenses in the other moods, see above (§§ 83-92).

§ 95. The *penult* of a *pure verb* (§ 94. 2), if short, is lengthened in the perfect, pluperfect, future, and aorist. *Α*, in the penult, when it is *not* preceded by *ε*, *ι*, or *ο*, is changed into *η*.

For examples, see below.

REMARK. This rule does not apply to the *second perfect*, *second pluperfect*, *second future*, and *second aorist*.

NOTE 1. Some *pure verbs* retain the short vowel through all the tenses. Such are αἰδέομαι, ἀπέομαι, ἄλιω, ἄνω, ἀρκέω, ἀρώ, ἀρύω, γελῶ, ἐμέω, θλάω, κοτέω, μεθύω, ρεικίω, ξίω, πύω, σπάω, τανύω, τελῶ, τρέω, χαλάω. See also the Anomalous ἄγμαι, ἄλεομαι, ἀμφιέννυμι, ἀραρίσκω, ἀρίσκω, δαίω *divide*, δαμάω, δατέομαι, δόσσαι, ἐλαύνω, ἔννυμι, ἐράω, ἐσθίω, ἔημι, ἱλάσχομαι, καλίω, κλάω *break*, μαίομαι, μεθύω, ραίω, ὕννυμι, ΟΝΩΜΙ, πατέομαι, πετάννυμι, σχεδάννυμι.

NOTE 2. The quantity of the penult of some *pure verbs* is variable. See the Anomalous αἰνέω, αἰρέω, ἀκαχίζω, βαινῶ, γαμέω, δέω *bind*, δίδωμι, δύναμαι, δύνω, ἐρύω, εὐρίσκω, θύνω, ἴστημι, ἴσχω, κορύννυμι, κρεμάννυμι, λύνω, μάχομαι, νέμω, ὄζω, πύλλημι, πίμπρημι, πίνω, πίπτω, ποθίω, ῥέω, σβέννυμι, στερέω, στορέννυμι, τίθημι, φημί, φθάνω.

NOTE 3. *Χράω* changes *α* into *η*, contrary to the rule. E. g. *χρήστω*, *χρήσομαι*. — *Ἀπυράωμαι* does not change *α* into *η*, as *ἀπυράσσομαι*.

NOTE 4. Τῖς-ημι lengthens ι into υ in the perfect active and passive. See in the catalogue of Anomalous Verbs.

§ 96. The present in actual use is not always the foundation upon which the other parts of the verb rest. Many verbs have, or are supposed to have, more than one present. In order therefore to be able to ascertain the *original* or *simple* present, the learner must become acquainted with the methods by which new presents may be derived from a given present. These methods are exhibited in the following paragraphs.

1. Some verbs beginning with a consonant, followed by a vowel or a liquid, prefix that consonant together with ι. E. g.

διδόω from ΔΟΩ
τιτράω " ΤΡΑΩ.

A few verbs beginning with σι, σχ, πι, prefix ι. E. g. ιστάω from ΣΤΑΩ. Also the verb ἔνω, thus, ἰένω.

NOTE 1. A few take the *Attic reduplication*, but without the augment of the second syllable. (§ 80. 1.) E. g. ΑΙΤΑΓΩ from ἄγω.

NOTE 2. The Attic reduplication of δίνημι from ΟΝΑΩ, and the prefix of μαίμω from μάω, are anomalous.

2. Many verbs, of which the root ends in a labial (π, β, φ), drop ω and annex τω. E. g.

τύπτω from ΤΥΠΩ
κρύπτω " ΚΡΥΒΩ, (§ 7)
ρίπτω " ΡΙΦΩ, (ibid.)

So ἄπτω (φ), βάπτω (φ), βλάπτω (β), δρύπτω (φ), θάπτω (φ), θρύπτω (φ), καλύπτω (β), κλέπτω (π), κόπτω (π), νίπτω (β), ράπτω (φ), σκάπτω (φ).

Hence it appears, that the root of the simple present of verbs in πτω ends in a labial; generally in π.

3. Many verbs, of which the root ends in a palatal (κ, γ, χ), or lingual (τ, δ, θ), drop ω with the preceding consonant, and annex σσω. E. g.

φρίσσω	from	ΦΡΙΚΩ	τάσσω	from	ΤΑΓΩ
πράσσω	"	ΠΡΑΓΩ	βλίσσω	"	ΒΛΙΤΩ
βήσσω	"	ΒΗΧΩ	κορύσσω	"	ΚΟΡΥΘΩ

So ἀλλάσσω (γ), βράσσω (τ), ἐρέσσω (τ), ἱμάσσω (τ), κηρύσσω (κ), λυσσομαι (τ), μαλάσσω (κ), πᾶσσω (τ), πλάσσω (θ), ταράσσω (χ), φυλάσσω (κ).

Hence it appears, that the root of the simple present of verbs in *σσω* ends either in a palatal or in a lingual; generally in *γ* or *δ*.

NOTE 3. *Τίπτω* is formed from *TEKΩ* by changing *τ* into *ι* and annexing *τ* to the root. (§ 96. 16.)

NOTE 4. The last syllable of the simple present of *ἀφύσσω* and *νάσσω* is either *γω* or *δω*.

4. Some verbs, of which the root ends in a palatal (*κ, γ, χ*), or lingual (*τ, δ, θ*), drop *ω* with the preceding consonant, and annex *ζω*. E. g.

<i>κράζω</i>	from <i>KPAΓΩ</i>	<i>στάζω</i>	from <i>ΣΤΑΓΩ</i>
<i>στενάζω</i>	“ <i>στενάχω</i>	<i>ῥζω</i>	“ <i>ΟΛΩ</i> .

So *ἔξομαι* (*δ*), *μαστιζω* (*γ*), *οἰμώζω* (*γ*), *στηρίζω* (*γ*), *στιλζω* (*γ*), *σφύζω* (*γ*), *τριζω* (*γ*).

NOTE 5. In most cases presents in *ζω*, especially in *polysyllabic* verbs, are considered simple. E. g. *ἐπιζω*, *χωρίζω*.

NOTE 6. The last syllable of the simple present of *ἀρπάζω*, *βαστάζω*, *νυστάζω*, *παίζω*, *καλπίζω*, is either *γω* or *δω*.

NOTE 7. Some verbs have *σω* or *ζω* in the present. Such are *σφάσσω* or *σφάζω* from *ΣΦΑΓΩ*, *ἡμερίζω* or *ἡμερίσσω* from *ἉΡΜΟΔΩ*.

5. Some verbs annex *ν* to the last letter of the root. E. g. *τέμνω* from *τέμω*, *πίνω* from *ΠΙΩ*.

6. Many verbs insert *ν* before the last letter of the root. E. g.

<i>ΧΑΝΩ</i>	from <i>ΧΑΩ</i>
<i>ΛΑΜΒΩ</i>	“ <i>ΛΑΒΩ</i> , (§ 12. 1)
<i>ΕΝΕΓΚΩ</i>	“ <i>ΕΝΕΚΩ</i> , (§ 12. 2)
<i>βάλλω</i>	“ <i>ΒΑΛΩ</i> , (§ 12. 3.)

Here belong all verbs in *λλω* and *ῥῥω*, and some in *γγω*, as *ψάλλω*, *ἔρῥω*.

7. Some verbs annex *ανω* or *αινω* to the root. E. g. *αὐξάνω* from *αὔξω*, *ὀλισθαίνω* or *ὀλισθάνω* from *ΟΛΙΣΘΩ*.

Some annex *ανω* to, and insert *ν* before the last consonant of the root. E. g.

<i>μανθάνω</i>	from <i>ΜΑΘΩ</i>
<i>λαμβάνω</i>	“ <i>ΛΑΒΩ</i> , (12. 1)
<i>τυγχάνω</i>	“ <i>ΤΤΧΩ</i> , (§ 12. 2.)

8. Some annex *σχω* or *ισχω* to the root. E. g. *γηράσχω* from *γηράω*, *κνίσχω* from *κύνω*.

Sometimes the vowel before *σκω* is lengthened. E. g. *θνήσκω* from *ΘΝΑΩ*.

9. Some annex *ννω* to the root. In pure verbs this ending very often doubles the *ν*. E. g.

δεικνύω from *ΔΕΙΚΩ*
σβεννύω " *ΣΒΕΩ*.

Sometimes the vowel preceding this ending is lengthened. E. g. *χωννύω* from *χόω*.

10. New presents are very often formed by annexing *αω*, *ωω*, or *υω*, to the root of a verb. E. g.

ρίπτέω from *ρίπτω*
ΟΜΟΩ " *ΟΜΩ*

11. New presents are formed by changing *α* of the perfect into *ω*. E. g.

φύω, perfect *πέφῡκα*, new present *πεφύκω*.

12. Sometimes the sound of the present is strengthened by the endings *αθω*, *εθω*, *υθω*. E. g. *διωκύθω* from *δ.ώκω*, *φλεγέθω* from *φλέγω*, *φθινύθω* from *φθίνω*.

NOTE 8. 'Ερθω comes from *ἔδω* by annexing *θω* to the root; thus *ἔδ-θω*, *ἔρ-θω*, (§ 10. 3.) 'Ερθίω is immediately derived from *ἔρ-θω*.

13. Many presents are formed from dissyllabic presents, which have *ε* in the penult, by changing the *ε* into *ο* and annexing *εω*. E. g. *πορθέω* from *πέρθω*.

Or by changing *ε* into *ω* and annexing *αω*. E. g. *στραφάω* from *στρέφω*.

NOTE 9. Πίτομαι gives *ποτίομαι*, *ποτάομαι*, and *ποτάίομαι*.

14. A few verbs insert *σ* before the last consonant of the root. E. g. *μίσγω* from *ΜΙΓΩ*.

NOTE 10. Δάδσκω comes from *ΔΙΔΑΧΩ* by changing *χ* into *σ* after the *ε*.

Πάσχω is formed from *ΠΑΘΩ* by inserting *σ* before *θ*, and changing *θ* into *χ*.

15. A few verbs annex *σω* to the root. E. g. *αὔξω* from *ΑΥΓΩ*, *Πεσσω* from *ΠΕΤΩ*. (§§ 9. 2 : 10. 2.)

16. A few change *ε* into *ι*. E. g. *πίνω* from *ΠΕΤΩ*, *σκληρηνμι* from *ΣΚΕΛΑΩ*. (§ 96. 5.)

NOTE 11. All the tenses of verbs in *πιω*, *σσω*, *ζω* (§ 96. 4), *νω* (§ 96. 5), *λλω*, *ῥῥω*, *ανω* or *αινω* (§ 96. 7), *σχω*, *ισχω*, *ννω*, *αθω*, *εθω*, *υθω*, *ξω* (§ 96. 15), except the imperfect, generally come either from the simple present, or from a new present in *εω* (§ 96. 10), or from both.

17. In dissyllabic verbs the radical vowel is sometimes placed after the last consonant of the root. (§ 26. 2.) E. g.

ΘΝΑΝ from *ΘΑΝΝ*

ΤΜΕΝ “ *τέμω*

ΘΡΟΝ “ *ΘΟΡΝ*.

18. In many instances, the *penult* of the original present is *lengthened*:

ᾶ becomes *η* or *αι* · as *ΛΑΒΝ*, *ΛΗΒΝ* · *ΦΑΝΝ*, *φαίνω*.

ĩ — *ει*, and, before a liquid, *ι* · as *ΕΡΪΝΝ*, *ἐρεῖπω* · *ΚΡΪΝΝ*, *κρίνω*.

ε — *ει* (rarely *η*) ; as *ΣΠΕΡΝ*, *σπεῖρω*.

ο — *ου* · as *ΑΚΟΝ*, *ᾰκούω*.

ῡ — *ευ*, and, before a liquid, *υ* · as *ΦΤΓΝ*, *φεύγω* · *ΛΙΣΧΤΝΝ*, *αἰσχυῖνω*.

On the other hand, *αι* is shortened into ᾶ, *ει* into ĩ or ε, *ευ* into ῡ, *η* into ᾶ (rarely into ε), *ι* into ĩ, *ου* into ο, *υ* into ῡ.

NOTE 12. Sometimes *ευ* in the penult is shortened into ε. See the Anomalous *ἄλεομαι*, *θέω run*, *πλέω*, *πνέω*, *ῥέω flow*, *χέω*.

NOTE 13. *Ἐλάττω* comes from *ἐλάττω* by lengthening *α* into *αυ*, and annexing *τ* to the root. (§ 96. 5.)

19. The radical vowel is often either ε, α, or ο (rarely ω). This takes place chiefly in dissyllabic verbs. (§ 2. N. 3.) E. g. *ΣΠΕΡΝ*, *ΣΠΑΡΝ*, *ΣΠΟΡΝ*.

NOTE 14. In some instances the diphthongs *ει* and *ευ* are changed into *οι* and *ου* respectively. See the Anomalous *ΔΕΙΝ*, *ΕΙΔΝ*, *εἶκω*, *ΕΛΕΤΘΝ*, *πεῖθω*.

IMPERFECT ACTIVE.

§ 97. To form the imperfect active, drop *ω* of the present, annex *ον*, and prefix its augment. E. g.

τύπτω imperf. *ἔτυπτον*

FIRST AND SECOND PERFECT ACTIVE.

§ 98. 1. To form the perfect active, drop *ω* of the present, annex *κα*, and prefix its augment. E. g.

παύω	perf.	πέπαυκα
φιλέω	"	πεφίληκα (§ 95)
δηλόω	"	δεδήλωκα (ibid.)
ᾄδω	"	ᾄκα (§ 10. 4)
πέλω	"	πέπεικα (ibid.)
ἐλπίζω	"	ἤλπικα (ibid.).

So τιμάω, τετίμηκα (§ 95); δράω, δέδρακα (ibid.); τίω, τετίκα (ibid.); δακρύω, δεδάκρυκα (ibid.).

(1) The first perfect active of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλλω, ἠγγέλκα · ψάλλω, ἔψαλκα · φαίνω, πέφαγκα · καθαίρω, κακάθαρκα. (§ 96. 6, 18.)

(2) When the radical vowel is either *ε*, *α*, or *ο*, the first perfect of *dissyllabic liquid verbs* takes *α*. E. g. στέλλω, ἔσταλκα · φθείρω, ἔφθαρκα. (§ 96. 6, 18, 19.)

NOTE 1. The verbs κλίνω, κρίνω, πλύνω, drop *ν* in the first perfect active. Thus, κέκλικα, κέκρικα, πέπλυκα.

2. To form the perfect active of mute verbs whose root ends in a labial (*π, β, φ*) or a palatal (*κ, γ, χ*), drop *ω* of the present, annex *α*, change the preceding smooth or middle mute into its corresponding rough mute (*φ, χ*), and prefix its augment. E. g.

τρίβω	perf.	τέτριφα
γράφω	"	γέγραφα
πλέκω	"	πέπλεχα.

So τύπτω, τέτυφα · πρᾶσσω, πέπραχα. (§ 96, 2, 3.)

The perfect formed according to these rules (§ 96. 1, 2) is called the FIRST PERFECT ACTIVE.

NOTE 2. The first perfect of the following verbs changes the radical vowel *ε* into *ο* (§ 96. 19): κλίσσω, κέκλεσα · πίνω, πέπομα · τρέω, τέτροφα (sometimes τέτραφα). See also the Anomalous ἄγω, ἔδω, ΕΝΕΓΚΩ, λίγω *collect*, and τρέφω.

NOTE 3. The anomalous ΔΕΙΩ, in the first perfect, changes *ε* into *ο* (§ 96. N. 14). See in the catalogue of Anomalous Verbs.

§ 99. Some verbs form their perfect active also by dropping ω of the present, annexing α , and prefixing the augment. E. g.

σῆπω perf. σίσσηπα.

The perfect thus formed is called the SECOND PERFECT ACTIVE.

The following list contains nearly all the verbs which have a second perfect active. For the changes of the root, see above (§ 96).

ἄγνυμι (ΑΓΩ), ἔαγα.
 ἀκούω (ΑΚΩ), ἀκήκοα.
 ἀνδάνω (ΑΔΩ), ἔαδα.
 ΑΝΕΘΩ, ἀνήνοθα.
 ἀνώγω, ἄνωγα.
 ἀραρίσκω (ΑΡΩ), ἄραῤρα.
 βαίνω (ΒΑΩ), βέβηα.
 βιβρώσκω (ΒΡΩ), part. βεβρώς.
 βούλομαι (ΒΟΥΛΩ), βέβουλα.
 βρίθω, βέβρωθα.
 γήθιω (ΓΗΘΩ), γέγηθα.
 γίγνομαι (ΓΕΝΩ, ΓΑΩ), γέγονα, γέγαα.
 ΓΩΝΩ, γέγωνα.
 δαίω (ΔΑΩ), δέδηα.
 ΔΑΩ, δέδαα.
 δέρομαι, δέδορκα.
 δίδω, δέδωκα.
 δουπέω (ΔΟΥΠΩ), δέδουπα.
 ΔΡΕΜΩ, δέδρομα.
 ἐγείρω (ΕΓΕΡΩ), ἐγρήγορα.
 ἔδω, ἔδωκα.
 ΕΙΔΩ, οἶδα.
 εἶω, εἵοικα, οἶκα, εἵκα.
 ΕΛΕΤΘΩ (ΕΛΑΤΘΩ), ἐλήλυθα.
 ἔλω, ἔολπα.
 ΕΝΕΘΩ, ἐνήνοθα.
 ἐρείπω (ΕΡΙΠΩ), ἐρήριπα.
 ἔχω, ὄχωκα.
 θάλλω (ΘΑΛΩ), τέθηλα.
 ΘΑΦΩ, τέθηπα.
 θνήσκω (ΘΝΑΩ), τέθναα.
 ἴστημι (ΣΤΑΩ), ἔσταα.

κεύθω, κέκευθα.
 κήδω, κέκηθα.
 κλάζω (ΚΛΑΓΩ), κέκληγα, κέκλαγγα.
 κόπτω (ΚΟΠΩ), κέκοπα.
 κράζω (ΚΡΑΓΩ), κέκραγα.
 κτείνω (ΚΤΕΝΩ), ἔκτονα.
 λάμπω, λέλαμπα.
 λανθάνω (ΛΑΘΩ), λέληθα.
 λασκω (ΛΑΚΩ), λέλακα.
 λείπω, λέλοιπα.
 μάλνω (ΜΑΝΩ), μέμνηα.
 μάρπτω (ΜΑΡΠΩ), μέμαρπα.
 μάω, μέμια.
 ΜΕΙΡΩ (ΜΕΡΩ), ἔμμορα.
 μέλω, μέμηλα.
 ΜΕΝΩ, μέμονα.
 μηκάομαι (ΜΑΚΩ), μέμηκα.
 ὄζω (ΟΔΩ), ὄδωκα.
 οἶγω, ὄωγα.
 ὀλλυμι (ΟΛΩ), ὄλωλα.
 ΟΠΩ, ὀπωπα.
 ὄρνυμι (ΟΡΩ), ὄρωρα.
 πάσχω (ΠΑΘΩ), πέπονθα, πέπηθα.
 πείθω, πέποιθα.
 πέρδω, πέπορδα.
 πήγνυμι (ΠΑΓΩ), πέπηγα.
 πίπτω (ΠΕΤΩ), part. πεπτώς.
 πλήθω, πέπληθα.
 πλήσσω (ΠΛΑΓΩ), πέπληγα.
 πράσσω (ΠΡΑΓΩ), πέπραγα.
 ρήγνυμι (ΡΑΓΩ), ἔρρωγα.
 ριγέω (ΡΙΓΩ), ἔρριγα.

σαίρω (ΣΑΡΩ), σείσηρα.
 σήπω, σείσηπα.
 σπείρω (ΣΠΕΡΩ), ἔσπορα.
 στέλλω (ΣΤΕΛΩ), ἔστολα.
 στέργω, ἔστοργα.
 τήκω, τέτηκα.
 τίκτω (ΤΕΚΩ), τέτοκα.
 ΤΛΑΩ, τέτλαα.
 τριζώ (ΤΡΙΓΩ), τέτριγα
 φαινώ (ΦΑΝΩ), πέφνηα.

φεύγω, πέφυγα.
 φθείρω (ΦΘΕΡΩ), ἔφθορα.
 φρίσσω (ΦΡΙΚΩ), πέφρικα.
 ΦΤΖΩ, part. πεφουζώς.
 φύω, πέφυα.
 χαίνω (ΧΑΝΩ), κέχηνα.
 χανδάνω (ΧΑΔΩ), κέχανδα.
 χέζω (ΧΕΔΩ), κέχοδα.
 χλάζω (ΧΛΑΔΩ), κέχλαδα.

NOTE. In Homer, a few pure verbs in *αω*, *ωω*, form their second perfect *participle* by changing *α* or *ω* into *η* and annexing *ώς*. E. g. βαρίω, βιβαραώς.

FIRST AND SECOND PLUPERFECT ACTIVE.

§ 100. To form the first pluperfect active, drop *α* of the first perfect, annex *ειν*, and prefix its augment. E. g.

τύπτω, τέτυφα 1 pluperf. ἐτετύφειν.

§ 101. To form the second pluperfect active, drop *α* of the second perfect, annex *ειν*, and prefix the augment. E. g.

ἀκούω, ἀκήκοα 2 pluperf. ἤκηκόειν.

FIRST AND SECOND FUTURE ACTIVE.

§ 102. To form the future active, drop *ω* of the present, and annex *σω*. E. g.

παύω	fut.	παύσω
φιλέω	“	φιλήσω (§ 95)
δηλόω	“	δηλώσω (ibid.)
λείπω	“	λείψω (§ 5. 2)
πλέκω	“	πλέξω (ibid.).

So τιμάω, τιμήσω (§ 95); δράω, δρᾶσω (ibid.); τλώ, τῶσω (ibid.); δακρύω, δακρύσω (ibid.); τρέβω, τρέψω (§ 8. 2); γράφω, γράψω (ibid.); λέγω, λέξω (§ 9. 2); τεύχω, τεύξω (ibid.); ἄδω, ἄσω (§ 10. 2); πείθω, πείσω (ibid.); ἐλπίζω, ἐλπίσω (ibid.); σπένδω, σπείσω (§ 12. 5).

The future thus formed, is called the **FIRST FUTURE ACTIVE**.

NOTE 1. Futures in ἴσω, from verbs in ἴω, often drop the σ, and are inflected like *contract verbs* in εω (§ 116). E. g.

κομίζω, fut. κομίσω, κομιῶ, εἰς, εἶ, dual εἵτον, plur. ιοῦμεν, εἵτε, ιοῦσι.

NOTE 2. Some futures in ᾶσω and εσω often drop the σ, and are contracted like verbs in αω and εω. (ibid.) E. g.

ελάω	fut. ελάσω, ελάω	εἰλώ
διασκεδάζω	“ διασκεδάσω, διασκεδάω	διασκεδῶ
τελέω	“ τελέσω, τελίω	τελώ.

NOTE 3. The Doric dialect, in the inflection of the first future active, follows the analogy of contract verbs in εω (ibid.). E. g. νομέω, fut. νομέσω, Doric νομευσῶ.

NOTE 4. The Doric often forms futures in ξω from *pure verbs* or from verbs in ζω, which among the Attics have σω in the future. E. g. γελάω, γελάξω · κομίζω, κομίξω.

NOTE 5. The poets often use σσω for σω, in order to make the preceding syllable long by position. E. g. ἀνύω, ἀνύσσω · γελάω, γελάσσω.

§ 103. To form the future active of a *liquid verb*, drop ω of the simple present, and annex εω contracted ῶ. E. g.

μένω	fut. μενέω	contr. μενῶ	
κρίνω	“ κρίνέω	κρινῶ,	(§ 96. 18)
ἄμυνω	“ ἄμυνέω	ἄμυνῶ,	(ibid.)
καθαίρω	“ καθαρέω	καθαρῶ,	(ibid.)
κτείνω	“ κτενέω	κτενῶ,	(ibid.)
στελλω	“ στελέω	στελῶ,	(§ 96. 6.)

The future thus formed has been called the **SECOND FUTURE ACTIVE**.

NOTE 1. A few *liquid verbs* have their future in σω. Such are κύρω, κύρω · φέρω, φέρω · κίλλω (ΚΕΛΩ), κίλλω. See also the Anomalous ἀερίσσω, ὄρνυμι.

NOTE 2. The *pure* and *mute verbs* have no second future active. In the paradigm τύπτω, the second future τυπῶ τυπῶ is introduced merely for example's sake.

FIRST AND SECOND AORIST ACTIVE.

§ 104. 1. To form the aorist active, drop *ω* of the present, annex *σα*, and prefix its augment. E. g.

παύω	aor.	ἔπαυσα	
φιλέω	"	ἔφίλησα	(§ 95)
δηλόω	"	ἐδήλωσα	(ibid.)
λείπω	"	ἔλειψα	(§ 5. 2)
πλέκω	"	ἔπλεξα	(ibid.).

So τιμάω, ἐτίμησα (§ 95); δράω, ἔδραυσα (ibid.); ἀνιάω, ἤνιᾱσα (ibid.); τίω, ἔτισα (ibid.); δακρύω, ἐδάκρυσα (ibid.); τριβώ, ἔτριψα (§ 8. 2); γράφω, ἔγραψα (ibid.); λέγω, ἔλεξα (§ 9. 2); τεύχω, ἔτευξα (ibid.); ἄδω, ἤσα (§ 10. 2); πείθω, ἔπεισα (ibid.); ἐλπίζω, ἤλπισα (ibid.).

NOTE 1. A few pure and mute verbs annex *α* instead of *σα*. See the Anomalous ἀλλίσμαι, δαστόμαι, ΕΠΙΩ, ΕΝΕΓΚΩ, ἰνίσκω, καίω, σίνω, χίω.

NOTE 2. Three verbs take *κκ* instead of *σα*. See the Anomalous διδάμμι, ἴημι, and τίθημι.

NOTE 3. The Dorians often form aorists in *ξα* from *pure* verbs, or from verbs in *ζω*. E. g. γελάω, ἐγέλουξα· κομίζω, ἐκόμυξα.

NOTE 4. The poets often double the *σ* after a short vowel. E. g. ἀνύω, ἤνυσσα· γελάω, ἐγέλασσα.

2. To form the aorist active of a *liquid verb*, drop *ω* of the simple present, annex *α*, lengthen the penult, and prefix its augment. *Α*, in the penult, is lengthened into *η*, and *ε* into *ει*. E. g.

κρίνω	aor.	ἔκρινα	(§ 96. 18)
ᾄμυνω	"	ἤμυνα	(ibid.)
νέμω	"	ἔνειμα	(ibid.)
τίλλω	"	ἔτιλα	(§ 96. 6, 18)
σφάλλω	"	ἔσφηλα	(ibid.)

Those liquid verbs, which have *αι* in the penult of the present, take *η* or *ᾱ* in that of the aorist. E. g. φαίνω, ἔφηνα· καθάιρω, ἐκάθηρα or ἐκάθᾱρα. (§ 96. 18.)

The aorist formed according to these rules (§ 104. 1, 2) is called the FIRST AORIST ACTIVE.

NOTE 5. Ἀζω and ἄλλομαι change *α* into *η* only in the indicative (in consequence of the augment). Thus, ἤρα, ἄρα, ἄραιμι, ἄρον, ἄραι, ἄρας· ἄλλομαι,

ἐλάμην, ἔλωμαι, ἔλασθαι, ἐλάμινος. See in the catalogue of Anomalous Verbs.

NOTE 6. A few *liquid verbs* take *σα* in the first aorist active. Such are *κείρω* (ΚΕΡΩ), *κίλω* · *κίλλω* (ΚΕΛΩ), *κίλω* · *κύρω*, *κυρῶ* · *κίρω* (ΚΕΡΩ), *κίρω* · *κίρω*. See also the Anomalous *ἀραρίσκω*, *εἰλλω*, *ἐρυνμι*.

§ 105. Some verbs form their aorist active by dropping *ω* of the present, annexing *ον*, and prefixing the augment. E. g.

τέμω aor. ἔτεμον.

The aorist thus formed is called the SECOND AORIST ACTIVE.

The following list contains nearly all those verbs which have a second aorist active. For the changes of the root, see above (§ 96).

ἄγω, ἤγαγον.
ἀκαχίζω (ΑΧΩ), ἤκαχον.
ἄλέξω (ΑΛΕΚΩ), ἤλαλκον.
ἄλιταίνω (ΑΛΙΤΩ), ἤλιτον.
ἄλφαινω (ΑΛΦΩ), ἤλφον.
ἁμαρτάνω (ΑΜΑΡΤΩ), ἤμαρτον.
ἀμπλακίσκω (ΑΜΠΛΑΚΩ), ἤμ-
πλακον or ἤπλακον.
ἀνδάνω (ΑΔΩ), ἔαδον or ἔδον.
ἀπαφίσκω (ΑΦΩ), ἤπαφον.
ἀραρίσκω (ΑΡΩ), ἤραρον.
ΑΤΡΩ, αὔρον.
βάλλω (ΒΑΛΩ), ἔβαλον.
βλαστάνω (ΒΛΑΣΤΩ), ἔβλαστον.
βλώσκω (ΜΟΛΩ), ἔμολον.
ΒΡΑΧΩ, ἔβραχον.
δάκνω (ΔΑΚΩ), ἔδακον.
ΔΑΩ, ἔδαον.
δαρθάνω (ΔΑΡΘΩ), ἔδαρθον.
δέρχομαι, ἔδρακον.
ΔΙΚΩ, ἔδικον.
ΔΡΑΜΩ, ἔδραμον.
ΕΙΔΩ (ΙΔΩ), εἶδον.
ΕΙΠΩ, εἶπον.
ΕΛΕΤΘΩ (ΕΛΤΘΩ), ἤλυθον.
ΕΛΩ, εἶλον.
ΕΝΕΓΚΩ, ἤνεγκον.
ἐνίπτω (ΕΝΙΠΩ), ἐνένιπον.
ἐνίσπω, ἐνισπον.
ἔπω, ἔσπον.

ἐρείκω (ΕΡΙΚΩ), ἤρικον.
ἐρείπω (ΕΡΙΠΩ), ἤριπον.
ἐρυγγάνω (ΕΡΥΓΩ), ἤρυγον.
ἐρύκω, ἐρύκακον.
εὐρίσκω (ΕΥΡΩ), εὕρον.
ἔχω, ἔσχον.
ΘΑΦΩ, ἔταφον.
θιγγάνω (ΘΙΓΩ), ἔθιγον.
θνήσκω (ΘΑΝΩ), ἔθανον.
θρώσκω (ΘΟΡΩ), ἔθορον.
ΚΑΔΩ, κέκαδον.
καίνω (ΚΑΝΩ), ἔκανον.
κίμνω (ΚΑΜΩ), ἔκαμον.
κεύθω (ΚΤΘΩ), ἔκυθον.
κιχάνω (ΚΙΧΩ), ἔκιχον.
κλάζω (ΚΛΑΙΩ), ἔκλαγον.
κράζω (ΚΡΑΙΩ), ἔκραγον.
κτείνω (ΚΤΕΝΩ), ἔκτανον.
κυτπέω (ΚΥΤΠΩ), ἔκυτπον.
λαγχάνω (ΛΑΧΩ), ἔλαχον.
λαμβάνω (ΛΑΒΩ), ἔλαβον.
λανθάνω (ΛΑΘΩ), ἔλαθον.
λάσκω (ΛΑΚΩ), ἔλακον.
λείπω (ΛΙΠΩ), ἔλιπον.
μανθάνω (ΜΑΘΩ), ἔμαθον.
μάρπτω (ΜΑΡΠΩ), μέμαρπον.
ΜΕΙΡΩ (ΜΕΡΩ), ἔμμορον.
μηκάομαι (ΜΑΚΩ), ἔμακον.
μυκάομαι (ΜΥΚΩ), ἔμυκον.
ὀλισθαίνω (ΟΛΙΣΘΩ), ὥλισθον.

ὀφείλω (ΟΦΕΛΩ), ὠφελον.
 ὀφλισκάνω (ΟΦΑΩ), ὠφλον.
 πάλλω (ΠΑΛΩ), ἔπαλον.
 πάσχω (ΠΑΘΩ), ἔπαθον.
 πείθω (ΠΙΘΩ), ἔπιθον.
 πέρδω, ἔπαρδον.
 πέρθω, ἔπραθον.
 πέλπω (ΠΕΤΩ), ἔπεσον, ἔπετον.
 πίνω (ΠΙΩ), ἔπιον.
 πλήσσω (ΠΛΑΓΩ), ἔπληγον.
 πορῶ (ΠΟΡΩ), ἔπορον.
 πταίρω (ΠΤΑΡΩ), ἔπταρον.
 στείχω (ΣΤΙΧΩ), ἔστιχον.
 στυγέω (ΣΤΥΓΩ), ἔστυγον.
 ταίγω, ἔταγον.
 τέμνω (τέμω), ἔτεμον, ἔταμον.
 ΤΕΤΜΩ, ἔτετμον.

τίκτω (ΤΕΚΩ), ἔτεκον.
 τιτύσκομαι (ΤΤΚΩ), ἔτυκον.
 τμήγω (ΤΜΑΓΩ), ἔτμαγον.
 τορέω (ΤΟΡΩ), ἔτορον.
 τρέπω, ἔτραπον.
 τρέφω, ἔτραφον.
 τρώγω (ΤΡΑΓΩ), ἔτραγον.
 τυγχάνω (ΤΤΧΩ), ἔτυχον.
 ΦΑΙΩ, ἔφαγον.
 ΦΕΝΩ, πέφνον, ἔπεφνον.
 φεύγω (ΦΤΙΩ), ἔφυγον.
 φράζω (ΦΡΑΔΩ), ἔφραδον.
 χάζω (ΧΑΔΩ), κέκαδον.
 χαίρω (ΧΑΝΩ), ἔχανον.
 χαιδάινω (ΧΑΔΩ), ἔχαδον.
 ΧΡΑΙΣΜΩ, ἔχραισμον.

NOTE. Some of these verbs have also a first aorist active. See ἀραρίσκω, ΕΙΠΩ, ΕΝΕΓΚΩ, κλάζω, κτείνω, μάρπτω, πάσχω, πείθω, πείρω, πίπτω, in the catalogue of Anomalous Verbs.

PRESENT AND IMPERFECT PASSIVE.

§ 106. 1. To form the present passive, drop *ω* of the present active, and annex *ομαι*. E. g.

τύπτω pres. pass. τύπτομαι.

2. To form the imperfect passive, drop *ομαι* of the present, annex *ομην*, and prefix its augment. E. g.

τύπτω, τύπτομαι imperf. pass. ἐτυπτόμην.

PERFECT PASSIVE.

§ 107. To form the perfect passive, drop *ω* of the present active, annex *μαι*, and prefix its augment. E. g.

πάνω	perf. pass.	πέπηνυμαι	
φιλέω	“	πεφίλημαι	(§ 95)
δηλόω	“	δεδήλωμαι	(ibid.)
λείπω	“	λέλειμμαι	(§ 8. 1)
πλέκω	“	πέπλεγμα	(§ 9. 1).

So τιμάω, τιτίμῃμαι (§ 95); ἀνιάω, ἡνιᾶμαι (ibid.); τίω, τίτῃμαι (ibid.); δακρύω, δεδάκρυμαι (ibid.); τρέβω, τέτριμμαι (§ 8. 1); γράφω, γέγραμμαι (ibid.); λέγω, λέλεγμαι· τεύχω, τέτευγμαι (§ 9. 1); ἄδω, ἤσμαι (§ 10. 1); πείθω, πέπεισμαι (ibid.); κωρύζω, κεχώρισμαι (ibid.)

For the inflection of the perfect passive, see above (§ 91).

(1) The perfect passive of *liquid verbs* is always formed from the *simple present*. E. g. ἀγγέλλω, ἡγγεῖμαι· φαίνω, πέφαμμαι. (§ 96. 6, 18: 12. 3.)

(2) When the vowel of the root is either ε, α, or ο, the perfect passive of *dissyllabic liquid verbs* takes α. E. g. στέλλω, ἔσταλμαι· φθείρω, ἔφθαρμαι. (§ 96. 6, 18, 19.)

NOTE 1. Some pure verbs, especially such as retain the short vowel in the penult (§ 95. N. 1, 2), insert σ before the terminations μαι, ται, μεθον, μεθα. E. g.

τελέω, τετέλεσμαι τετέλεσται, τετελέσμεθον, τετελέσμεθα.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1), and a few others, drop the ν in the perfect passive. E. g. κλίνω, κίκλημαι.

NOTE 3. Some *liquid verbs* in νω change ν before μ into σ. E. g. φαίνω, πέφασμαι for πέφαμμαι.

NOTE 4. If the terminations μαι, μεθον, μεθα, be preceded by two consonants (except λκ, λγ, ρκ, υγ, ρχ), the consonant immediately preceding them is dropped. E. g. τέρπω, τέτρεμαι, τετέρμεθον, τετέρμεθα.

NOTE 5. In a few instances, the epic poets retain the lingual (λ, θ) unchanged before μ. E. g. ΚΑΔΩ, κίκαδμαι· κορύσσω (ΚΟΡΥΘΩ), κικέρυθμαι.

NOTE 6. The following mute verbs change ε into α in the perfect passive: στείρω, ἴστραμμαι· τρέψω, τίτραμμαι· τρέφω (ΘΡΕΦΩ), τίθραμμαι. (§ 96. 19.)

PLUPERFECT PASSIVE.

§ 108. To form the pluperfect passive, drop μαι of the perfect passive, annex μην, and prefix its augment. E. g.

τύπτω, τίτυμμαι plup. pass. ἐτίτύμην.

FIRST AND SECOND AORIST PASSIVE.

§ 109. To form the aorist passive, drop ω of the present active, annex $\theta\eta\nu$, and prefix its augment. E. g.

παύω	aor. pass.	ἔπαυθην	
φιλέω	"	ἔφιλήθην	(§ 95)
δηλόω	"	ἔδηλώθην	(ibid.)
λείπω	"	ἔλειφθην	(§ 7)
πλέκω	"	ἔπλεχθην	(ibid.).

So τιμάω, ἐτιμήθην (§ 95); ἀνιάω, ἠνιᾶθην (ibid.); φωράω, ἐφωράθην (ibid.); τριβώ, ἐτριφθην (§ 7); γράφω, ἐγράψθην· λέγω, ἐλέχθην (ibid.); τεύχω, ἐτεύχθην· ᾄδω, ᾤσθην (§ 10. 3); πείθω, ἐπείθθην (ibid.); χωρίζω, ἐχωρίσθην (ibid.).

The aorist passive thus formed is called the **FIRST AORIST PASSIVE**.

(1) The first aorist passive of *liquid verbs* is always derived from the *simple present*. E. g. ἀγγέλλω, ἠγγέλθην· φαίνω, ἐφάνθην. (§ 96. 6, 18.)

(2) When the vowel of the root is either ϵ , α , or o , the first aorist passive of *dissyllabic liquid verbs* takes α . E. g. στέλλω, ἐστάλθην· φθείρω, ἐφθάρθην. (§ 96. 6, 18, 19.)

NOTE 1. Some *pure verbs*, particularly such as retain the short vowel in the penult (§ 95. N. 1, 2), insert σ before $\theta\eta\nu$. E. g.

τελέω, ἐτελείσθην.

NOTE 2. The *liquid verbs* mentioned above (§ 98. N. 1) often drop the ν in the first aorist passive. E. g. κλίνω, ἐκλίεθην, commonly ἐκλίθην.

§ 110. Some verbs form their aorist passive also by dropping ω of the present active, annexing $\eta\nu$, and prefixing the augment. E. g.

λέγω aor. pass. ἐλέγην.

The aorist passive thus formed is called the **SECOND AORIST PASSIVE**.

The following list contains nearly all those verbs which have a second aorist passive. For the changes of the root, see above (§ 96).

ἄγνυμι (ΑΓΝΩ), ἐάγην or ἐᾶγην. ἀλλάσσω (ΑΛΛΑΓΩ), ἠλλάγην.

ἀρπάζω (ΑΡΠΑΙΩ), ἡρπάγην.
 βάπτω (ΒΑΦΩ), ἐβάφην.
 βλάπτω (ΒΛΑΒΩ), ἐβλάβην.
 βλέπω, ἐβλέπην.
 βρέχω, ἐβρέχην.
 γράφω, ἐγράφαν.
 ΔΑΩ, ἐδάην.
 δαμάω (ΔΑΜΩ), ἐδάμην.
 δέρομαι, ἐδράκην.
 δέρω, ἐδάρην.
 εἶλω (ΕΑΩ), ἐάλην.
 ζεύγνυμι (ΖΤΓΩ), ἐζύγην.
 θάπτω (ΘΑΦΩ), ἐτάφην.
 θέρομαι, ἐθήρην.
 θλίβω, ἐθλίβην.
 θρύπτω (ΘΡΤΦΩ), ἐθρύφην.
 κείρω (ΚΕΡΩ), ἐκάρην.
 κλέπτω (ΚΛΕΠΩ), ἐκλάπην.
 κλίνω, ἐκλίνην.
 κόπτω (ΚΟΠΩ), ἐκόπην.
 καίω ΟΓ καώ, ἐκάην.
 κρύπτω (ΚΡΤΒΩ), ἐκρύβην.
 λέγω, ἐλέγην.
 λέπω, ἐλέπην.
 μαίνω (ΜΑΝΩ), ἐμάνην.
 μίγνυμι (ΜΙΓΩ), ἐμίγην.
 οἶζω, οἶγην.
 ὀρύσσω (ΟΡΤΓΩ), ὠρύγην.
 πάλλω (ΠΑΛΩ), ἐπάλην.
 πείρω (ΠΕΡΩ), ἐπάρην.
 πήγνυμι (ΠΑΓΩ), ἐπάγην.
 πλέκω, ἐπλάκην.
 πλήσσω (ΠΛΑΓΩ), ἐπλήγην,
 ἐπλάγην.

πνίγω, ἐπνίγην.
 ῥέω (ΡΤΩ), ἐρύγην.
 ῥήγνυμι (ΡΑΓΩ), ἐρρύγην.
 ῥίπτω (ΡΙΦΩ), ἐρρύίφην.
 σήπω (ΣΑΠΩ), ἐσάπην.
 σκάπτω (ΣΚΑΦΩ), ἐσκάφην.
 σπείρω (ΣΠΕΡΩ), ἐσπάρην.
 στίβω, ἐστίβην.
 στέλλω (ΣΤΕΛΩ), ἐστάλην.
 στερέω (ΣΤΕΡΩ), ἐστέρην.
 στρέφω, ἐστράφην.
 σύρω, ἐσύρην.
 σφάλλω (ΣΦΑΛΩ), ἐσφάλην.
 σφάσσω (ΣΦΑΓΩ), ἐσφάγην.
 τάσσω (ΤΑΓΩ), ἐτάγην.
 τέμνω (τέμω), ἐτάμην.
 τέρπω, ἐταρπην.
 τέρσομαι, ἐτέρσην.
 τήκω (ΤΑΚΩ), ἐτάκην.
 τμήγω (ΤΜΑΓΩ), ἐτμάγην.
 τρέπω, ἐτράπην.
 τρέφω and τράφω, ἐτράφην.
 τριβώ, ἐτριβήν.
 τύπτω (ΤΤΠΩ), ἐτύπην.
 τύφω (ΘΤΦΩ), ἐτύφην.
 φαίνω (ΦΑΝΩ), ἐφάνην.
 φθείρω (ΦΘΕΡΩ), ἐφθάρην.
 φλέγω, ἐφλέγην.
 φράσσω (ΦΡΑΓΩ), ἐφράγην.
 φρύγω, ἐφρύγην.
 φύω, ἐφύην.
 χαίρω (ΧΑΡΩ), ἐχάρην.
 ψύχω (ΨΤΓΩ), ἐψύγην.

FIRST, SECOND, AND THIRD FUTURE PASSIVE.

§ 111. 1. To form the first future passive, drop *θην* of the first aorist passive, annex *θησομαι*, and reject the augment. E. g.

τύπτω, ἐτύφθην 1 fut. pass. τυφθήσομαι.

2. To form the second future passive, drop *ην* of the second aorist passive, annex *ησομαι*, and reject the augment. E. g.

τύπτω, ἐτύπην 2 fut. pass. τυπήσομαι.

§ 112. To form the third future passive, drop *αι* of the second person singular of the perfect passive, and annex *ομαι*. E. g.

τύπτω, τέτυμμαι, τέτυψαι 3 fut. τετύφομαι.

NOTE. *Liquid verbs*, and *verbs beginning with a vowel*, very seldom have a third future passive.

PRESENT, IMPERFECT, PERFECT, AND PLUPERFECT, MIDDLE.

§ 113. The present, imperfect, perfect, and pluperfect, middle, are the same as in the passive.

FIRST AND SECOND FUTURE MIDDLE.

§ 114. 1. To form the first future middle, drop *ω* of the first future active, and annex *ομαι*. E. g.

τύπτω, τύψω 1 fut. mid. τύφομαι.

NOTE 1. When the first future active ends in *ω* (§ 102. N. 1, 2, 3), the first future middle ends in *οῦμαι*. E. g.

κομίζω, κομιῶ, 1 fut. mid. κομιοῦμαι, inflected like φιλοῦμαι.
καλέω, καλῶ, 1 fut. mid. καλοῦμαι.

So in the Doric dialect, τύπτω, τυψῶ, 1 fut. mid. τυφοῦμαι. The Attics sometimes use the Doric first future middle.

2. To form the second future middle, drop *ω* of the second future active, and annex *ομαι*. E. g.

στέλλω, στελέω, στελῶ 2 fut. mid. στελείομαι, contracted
στελοῦμαι.

NOTE 2. In a few instances the second future middle is found in *mute* and *pure verbs*. See the Anomalous ἔξομαι, μαίνομαι, μάχομαι, πίνω, πίνω, γίγνομαι.

FIRST AND SECOND AORIST MIDDLE

§ 115. 1. To form the first aorist middle, drop α of the first aorist active, and annex $\alpha\mu\eta\nu$. E. g.

τύπτω, ἔτυψα 1 aor. mid. ἔτυπάμην.

2. Some verbs form their aorist middle by dropping ω of the present active, annexing $\omicron\mu\eta\nu$, and prefixing the augment. E. g.

ἔαλν aor. mid. εἰλόμην.

The aorist middle thus formed is called the **SECOND AORIST MIDDLE**.

The following list contains nearly all those verbs which have a second aorist middle. For the changes of the root, see above (96).

ἀγείρω (ΑΓΕΡΩ), ἡγερόμην.

ἄγω, ἡγαγόμην.

αἶρω (ΑΡΩ), ἡρόμην.

αἰσθάνομαι (ΑΙΣΘΩ), ἡσθόμην.

ἀλιταίνω (ΑΛΙΤΩ), ἡλιτόμην.

ἄκαχίζω (ΑΧΩ), ἡκαχόμην.

ἄλλομαι (ΑΛΩ), ἡλόμην.

βύλλω (ΒΑΛΩ), ἐβαλόμην.

γίγνομαι (ΓΕΝΩ), ἐγενόμην.

δαίω (ΔΑΩ), ἐδαόμην.

ἐγείρω (ΕΓΕΡΩ), ἡγρόμην.

ΕΙΔΩ, εἰδόμην.

ἔαλν, εἰλόμην.

ἔπω, ἐπαόμην.

ἔρομαι, ἡρόμην.

εὐρίσκω (ΕΤΡΩ), εὐρόμην.

ἔχω, ἐσχόμην.

ἰκνέομαι (ἰκω), ἰκόμην.

κίλομαι, ἐκεκλόμην.

λαμβάνω (ΛΑΒΩ), ἐλαβόμην.

λανθάνω (ΛΑΘΩ), ἐλαθόμην.

λάσκω (ΛΑΚΩ), λελακόμην.

λείπω (ΛΙΠΩ), ἐλιπόμην.

ὄλλνμι (ΟΛΩ), ὠλόμην.

ὄρνυμι (ΟΡΩ), ὠρόμην.

ὀσφραίνομαι (ΟΣΦΡΩ), ὠσφρομην.

πείθω (ΠΙΘΩ), ἐπιθόμην.

πέτομαι, ἐπτόμην.

πλήσσω (ΠΛΑΙΩ), πεπληγόμην.

πυνθάνομαι (ΠΤΩ), ἐπυνθόμην.

τέμνω (τέμω), ἐταμόμην.

τέρπω, ἐταρπόμην.

τίκτω (ΤΕΚΩ), ἐτεκόμην.

τρέπω, ἐτραπόμην.

NOTE. Some of these verbs have also a first aorist middle. Such are αἶρω, ἄλλομαι, ἔρπω.

CONTRACT VERBS.

§ 116. Pure verbs in *αω*, *εω*, and *ωω*, are contracted by the Attics in the *present* and *imperfect*.

NOTE 1. *Dissyllabic verbs* in *εω* are contracted only when *ε* and *ε* come together. E. g. *πλέω*, *πλείεις* *πλείς*, *πλέει* *πλεί*, *πλέομεν*, *πλέετε* *πλείτε*, *πλέουσι*.

REMARK. *Δίω*, *bind*, deviates from this analogy (§ 116. N. 1). E. g. *δίουνσι* *δοῦσι*, *διόμαι* *δοῦμαι*.

NOTE 2. For the contraction of *διψάω*, *ζάω*, *κτάω*, *τινάω*, *σμάω*, *χράω*, *ψάω*, see above (§ 23. N. 1).

NOTE 3. The movable *ν* (§ 15. 1) is very seldom appended to the contracted third person singular of the imperfect active.

NOTE 4. The Epic dialect sometimes changes the radical vowel *ε* into *ει*. E. g. *ὄκνείω* for *ὄκνέω*.

NOTE 5. The Epic contracts *έει* into *είαι*, and *έεο* into *εἶο*. E. g. *αἰδέειαι* *αἰδεῖται*, *αἰδέεο* *αἰδεῖο*, from *αἰδέομαι*. Sometimes it drops the second *ε*. E. g. *μυθεῖαι* for *μυθείεαι* from *μυθεόμαι*.

NOTE 6. The Epic protracts *ᾱ* or *α̑* (contracted) into *αα* or *αα̑*, and *ω* (contracted) into *ωω* or *ωω̑*, and *ω̑* into *ωφ̑*. E. g.

ἀγοράομαι, *ἀγοράεσθε* *ἀγορᾶσθε*, Epic *ἀγοράασθε*
πεδάω, *πεδῶ*, Epic *πεδόω* · *πεδάεις* *πεδάς*, Epic *πεδάας*
ἡβάω, *ἡβάουσα* *ἡβῶσα*, Epic *ἡβῶωσα* · *ἡβῶντες* *ἡβῶντες*,
 Epic *ἡβῶντες*
αἰτιάομαι, *αἰτιάοιτο* *αἰτιῶτο*, Epic *αἰτιόφωτο*.

In the Epic dialect, verbs in *ωω* sometimes follow the analogy of verbs in *αω*. E. g. *δηϊώω*, *δηϊόοντο* *δηϊοῦντο*, Epic *δηϊώωντο* · *δηϊόοιεν* *δηϊοῖεν*, Epic *δηϊόφεν*, as if from *δηϊάω*.

NOTE 7. In some instances the Epic changes the radical vowel *α* into *ω*. E. g. *ζάω*, *ζώω*. (§ 96. 19.)

NOTE 8. The Ionic very often changes the radical vowel *α* into *ε*. E. g. *φοιτέω* for *φοιτάω*.

NOTE 9. The Ionic often changes *αο* into *εω*. E. g. *μηχανίονται* for *μηχανάονται* from *μηχανάομαι*.

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

I honor

S. τιμάω
τιμῶ
τιμάεις
τιμᾷς
τιμάει
τιμᾷ

D. τιμάομεν
τιμῶμεν
τιμάετον
τιμᾶτον
τιμάετον
τιμᾶτον

P. τιμάομεν
τιμῶμεν
τιμάετε
τιμᾶτε
τιμάουσι(ν)
τιμῶσι(ν)

I love

S. φιλέω
φιλῶ
φιλέεις
φιλεῖς
φιλέει
φιλεῖ

D. φιλέομεν
φιλοῦμεν
φιλέετον
φιλεῖτον
φιλέετον
φιλεῖτον

P. φιλέομεν
φιλοῦμεν
φιλέετε
φιλεῖτε
φιλέουσι(ν)
φιλοῦσι(ν)

I manifest

S. δηλόω
δηλῶ
δηλόεις
δηλοῖς
δηλόει
δηλοῖ

D. δηλόομεν
δηλοῦμεν
δηλόετον
δηλοῦτον
δηλόετον
δηλοῦτον

P. δηλόομεν
δηλοῦμεν
δηλόετε
δηλοῦτε
δηλόουσι(ν)
δηλοῦσι(ν)

Imperfect.

S. ἐτίμαον
ἐτίμων
ἐτίμαες
ἐτίμας
ἐτίμαε
ἐτίμα

D. ἐτιμάομεν
ἐτιμῶμεν
ἐτιμάετον
ἐτιμᾶτον
ἐτιμαῖτην
ἐτιμάτην

P. ἐτιμάομεν
ἐτιμῶμεν
ἐτιμάετε
ἐτιμᾶτε
ἐτίμαον
ἐτίμων

S. ἐφίλειον
ἐφίλουν
ἐφίλεες
ἐφίλεις
ἐφίλεε
ἐφίλει

D. ἐφιλέομεν
ἐφιλοῦμεν
ἐφιλέετον
ἐφιλεῖτον
ἐφιλεῖτην
ἐφιλείτην

P. ἐφιλέομεν
ἐφιλοῦμεν
ἐφιλέετε
ἐφιλεῖτε
ἐφίλειον
ἐφίλων

S. ἐδήλοον
ἐδήλουν
ἐδήλοες
ἐδήλους
ἐδήλοε
ἐδήλον

D. ἐδηλόομεν
ἐδηλοῦμεν
ἐδηλόετον
ἐδηλοῦτον
ἐδηλοῖτην
ἐδηλούτην

P. ἐδηλόομεν
ἐδηλοῦμεν
ἐδηλόετε
ἐδηλοῦτε
ἐδήλοον
ἐδήλων

SUBJUNCTIVE MOOD.

<i>S.</i> τιμάω τιμῶ τιμάης τιμᾶς τιμάῃ τιμᾷ	<i>S.</i> φιλιῶ φιλω φιλέης φιλής φιλεῇ φιλῇ	<i>S.</i> δηλόω δηλῶ δηλόης δηλοῖς δηλόῃ δηλοῖ
<i>D.</i> τιμάωμεν τιμῶμεν τιμάητον τιμᾶτον τιμάητον τιμᾶτον	<i>D.</i> φιλέωμεν φιλωμεν φιλέητον φιλήτον φιλέητον φιλήτον	<i>D.</i> δηλόωμεν δηλωμεν δηλόητον δηλῶτον δηλόητον δηλῶτον
<i>P.</i> τιμάωμεν τιμῶμεν τιμάητε τιμᾶτε τιμάωσι(ν) τιμῶσι(ν)	<i>P.</i> φιλέωμεν φιλωμεν φιλέητε φιλήτε φιλέωσι(ν) φιλωσι(ν)	<i>P.</i> δηλόωμεν δηλωμεν δηλόητε δηλῶτε δηλόωσι(ν) δηλωσι(ν)

OPTATIVE MOOD.

<i>S.</i> τιμάοιμι τιμῶιμι τιμάοις τιμῶς τιμάοι τιμῶ	<i>S.</i> φιλέοιμι φιλοῖμι φιλέοις φιλοῖς φιλόοι φιλοῖ	<i>S.</i> δηλόοιμι δηλοῖμι δηλόοις δηλοῖς δηλόοι δηλοῖ
<i>D.</i> τιμάοιμεν τιμῶιμεν τιμάοιτον τιμῶιτον τιμαοίτην τιμῶιτην	<i>D.</i> φιλέοιμεν φιλοῖμεν φιλέοιτον φιλοῖτον φιλεοίτην φιλοίτην	<i>D.</i> δηλόοιμεν δηλοῖμεν δηλόοιτον δηλοῖτον δηλοοίτην δηλοίτην
<i>P.</i> τιμάοιμεν τιμῶιμεν τιμάοιτε τιμῶιτε τιμάοιεν τιμῶιεν	<i>P.</i> φιλέοιμεν φιλοῖμεν φιλέοιτε φιλοῖτε φιλέοιεν φιλοῖεν	<i>P.</i> δηλόοιμεν δηλοῖμεν δηλόοιτε δηλοῖτε δηλόοιεν δηλοῖεν

Or thus (§ 87. N. 2).

τιμῶην, ῶης, ῶη φιλοῖην, οῖης, οῖη δηλοῖην, οῖης, οῖη
 ῶημεν, ῶητοσ, ῶήτην οῖημεν, οῖητοσ, οῖήτην οῖημεν, οῖητοσ, οῖήτην
 ῶημεν, ῶητε, ῶησαν οῖημεν, οῖητε, οῖησαν οῖημεν, οῖητε, οῖησαν

IMPERATIVE MOOD.

S. τίμαι τίμα τιμάετω τιμάτω	S. φίλες φίλει φιλέετω φιλείτω	S. δῆλος δῆλον δηλοέτω δηλούτω
D. τιμάετον τιμάτον τιμάετων τιμάτων	D. φιλέετον φιλείτον φιλέετων φιλείτων	D. δηλόετον δηλούτον δηλοέτων δηλούτων
P. τιμάετε τιμάτε τιμάετωσαν ὅγ τιμαόντων τιμάουσαν ὅγ τιμώντων	P. φιλέετε φιλείτε φιλέετωσαν ὅγ φιλεόντων φιλείτωσαν ὅγ φιλούντων	P. δηλόετε δηλούτε δηλοέτωσαν ὅγ δηλοόντων δηλούτωσαν ὅγ δηλούντων

INFINITIVE MOOD.

τιμάειν	φιλείν	δηλόειν
τιμᾶν	φιλεῖν	δηλοῦν

PARTICIPLE.

τιμάων, άουσα, άον	φιλέων, έουσα, έον	δηλόων, όουσα, όον
τιμών, ώσα, ών	φιλών, ούσα, ούν	δηλών, ούσα, ούν
G. άοντος, ώντος	G. έοντος, ούντος	G. όοντος, ούντος

PASSIVE AND MIDDLE.

INDICATIVE MOOD. — Present.

S. τιμάομαι τιμῶμαι τιμάῃ τιμᾷ τιμάεται τιμᾶται	S. φιλέομαι φιλοῦμαι φιλέῃ ὃγ -έει φιλήῃ ὃγ -εῖ φιλέεται φιλεῖται	S. δηλόομαι δηλοῦμαι δηλόῃ δηλοῖ δηλόεται δηλούται
D. τιμαόμεθον τιμώμεθον τιμάεσθον τιμᾶσθον τιμάεσθον τιμᾶσθον	D. φιλεόμεθον φιλούμεθον φιλέεσθον φιλείσθον φιλέεσθον φιλεῖσθον	D. δηλοόμεθον δηλούμεθον δηλόεσθον δηλοῦσθον δηλόεσθον δηλοῦσθον
P. τιμαόμεθα τιμώμεθα τιμάεσθε τιμᾶσθε τιμᾶσθαι τιμῶνται	P. φιλεόμεθα φιλούμεθα φιλέεσθε φιλεῖσθε φιλέονται φιλούνται	P. δηλοόμεθα δηλούμεθα δηλόεσθε δηλοῦσθε δηλούνται δηλούνται

Imperfect.

<i>S.</i> ἐτιμάσῃην ἐτιμώμῃην ἐτιμάου ἐτιμῶ ἐτιμάετο ἐτιμάτο	<i>S.</i> ἐφιλεόμῃην ἐφιλούμῃην ἐφιλέου ἐφιλοῦ ἐφιλέετο ἐφιλείτο	<i>S.</i> ἐδηλοόμῃην ἐδηλούμῃην ἐδηλόου ἐδηλοῦ ἐδηλόετο ἐδηλοῦτο
<i>D.</i> ἐτιμαόμεθον ἐτιμώμεθον ἐτιμάεσθον ἐτιμᾶσθον ἐτιμαέσθην ἐτιμάσθην	<i>D.</i> ἐφιλεόμεθον ἐφιλούμεθον ἐφιλέεσθον ἐφιλεῖσθον ἐφιλεέσθην ἐφιλείσθην	<i>D.</i> ἐδηλοόμεθον ἐδηλούμεθον ἐδηλόεσθον ἐδηλοῦσθον ἐδηλοέσθην ἐδηλοῦσθην
<i>P.</i> ἐτιμαόμεθα ἐτιμώμεθα ἐτιμάεσθι ἐτιμᾶσθι ἐτιμάοντο ἐτιμῶντο	<i>P.</i> ἐφιλεόμεθα ἐφιλούμεθα ἐφιλέεσθι ἐφιλεῖσθι ἐφιλέοντο ἐφιλοῦντο	<i>P.</i> ἐδηλοόμεθα ἐδηλούμεθα ἐδηλόεσθι ἐδηλοῖσθι ἐδηλόοντο ἐδηλοῦντο

SUBJUNCTIVE MOOD.

<i>S.</i> τιμάωμαι τιμῶμαι τιμάῃ τιμᾷ τιμάηται τιμᾶται	<i>S.</i> φιλέωμαι φιλωμαι φιλέῃ φιλῇ φιλέηται φιλήται	<i>S.</i> δηλόωμαι δηλώμαι δηλόῃ δηλοῖ δηλόηται δηλώται
<i>D.</i> τιμαώμεθον τιμώμεθον τιμάησθον τιμᾶσθον τιμάησθον τιμᾶσθον	<i>D.</i> φιλεώμεθον φιλώμεθον φιλέησθον φιληῖσθον φιλέησθον φιληῖσθον	<i>D.</i> δηλωώμεθον δηλώμεθον δηλόησθον δηλώσθον δηλόησθον δηλώσθον
<i>P.</i> τιμαώμεθα τιμώμεθα τιμάησθι τιμᾶσθι τιμάωνται τιμῶνται	<i>D.</i> φιλεώμεθα φιλώμεθα φιλέησθι φιληῖσθι φιλέονται φιλῶνται	<i>P.</i> δηλωώμεθα δηλώμεθα δηλόησθι δηλώσθι δηλόωνται δηλῶνται

OPTATIVE MOOD.

<i>S.</i> τιμᾶμαι τιμῶμαι τιμάοιο τιμῶο τιμάοιτο τιμῶτε	<i>S.</i> φιλεῖμαι φιλοῖμαι φιλέοιο φιλοῖο φιλέοιτο φιλοῖτο	<i>S.</i> δηλοῖμαι δηλοῖμαι δηλόοιο δηλοῖο δηλόοιτο δηλοῖτο
<i>D.</i> τιμαίμεθον τιμῶμεθον τιμάοισθον τιμῶσθον τιμαῖσθην τιμῶσθην	<i>D.</i> φιλεῖμεθον φιλοῖμεθον φιλέοισθον φιλοῖσθον φιλεῖσθην φιλοῖσθην	<i>D.</i> δηλοῖμεθον δηλοῖμεθον δηλόοισθον δηλοῖσθον δηλοῖσθην δηλοῖσθην
<i>P.</i> τιμαίμεθα τιμῶμεθα τιμάοισθε τιμῶσθε τιμάοιντο τιμῶντο	<i>P.</i> φιλεῖμεθα φιλοῖμεθα φιλέοισθε φιλοῖσθε φιλέοιντο φιλοῖντο	<i>P.</i> δηλοῖμεθα δηλοῖμεθα δηλόοισθε δηλοῖσθε δηλόοιντο δηλοῖντο

IMPERATIVE MOOD.

<i>S.</i> τιμάου τιμῷ τιμάεσθω τιμάσθω	<i>S.</i> φίλεον φιλοῦ φιλέεσθω φιλείσθω	<i>S.</i> δηλόου δηλοῦ δηλοέσθω δηλούσθω
<i>D.</i> τιμάεσθον τιμᾶσθον τιμάεσθων τιμάσθων	<i>D.</i> φιλέεσθον φιλεῖσθον φιλέεσθων φιλείσθων	<i>D.</i> δηλόεσθον δηλοῦσθον δηλοέσθων δηλούσθων
<i>P.</i> τιμάεσθε τιμᾶσθε τιμάεσθωσαν οἱ τιμάεσθων τιμάσθωσαν οἱ τιμάσθων	<i>P.</i> φιλέεσθε φιλεῖσθε φιλέεσθωσαν οἱ φιλέεσθων φιλείσθωσαν οἱ φιλείσθων	<i>P.</i> δηλόεσθε δηλοῦσθε δηλοέσθωσαν οἱ δηλοέσθων δηλούσθωσαν οἱ δηλούσθων

INFINITIVE MOOD.

τιμάεσθαι τιμᾶσθαι	φιλέεσθαι φιλεῖσθαι	δηλόεσθαι δηλοῦσθαι
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PARTICIPLE.

τιμαόμενος, η, ον τιμώμενος, η, ον	φιλεόμενος, η, ον φιλούμενος, η, ον	δηλοόμενος, η, ον δηλούμενος, η, ον
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VERBS IN *MI*.

§ 117. 1. Some verbs in *αω, εω, οω, υω*, form their *present* and *imperfect*, and their *second aorist active* and *middle*, by dropping *ω*, and annexing the terminations *without* the connecting vowels. (§§ 84: 85.)

The *augment* of the past tenses of verbs in *μι* follows the general rules (§§ 78–80).

NOTE 1. All verbs in *μι* may be inflected like verbs in *ω*. E. g. *τιθίω, ἴω*, *ἴω*, for *τιθῆμι, ἴμι, ἴμι*, imperf. *τίθειν, ἴμι, ἴμι*, for *τίθειν, ἴμι, ἴμι*.

2. The radical vowel (*α, ε, ο, υ*) is *lengthened* in the *singular* of the *present* and *imperfect* INDICATIVE ACTIVE. *Α* and *ε* become *η*, and *ο* becomes *ω*.

The first and third persons singular of the present indicative active end in *μι, αι*, respectively. (§ 84. N. 1.) E. g.

ἰσάω	gives	ἴσθημι, ης, ησι· ἴσθην, ης, η·
τιθέω	“	τίθημι, ης, ησι· τίθειν, ης, η·
διδόω	“	δίδωμι, ως, ωσι· ἐδίδων, ως, ω·
δεικνύω	“	δείκνυμι, υς, υσι· ἐδείκνυν, υς, υ·

NOTE 2. The termination *νσι* of the *third person plural* of the indicative active is often changed into *ῶσι*. E. g. *τίθημι, τιθέῶσι* for *τιθέσσι*, that is, for *τιθένσι*, (§ 12. 5.)

3. The INDICATIVE PASSIVE and MIDDLE generally retains the *short* vowel of the root. E. g.

ἰσάω, ἴσθημι,	pass.	ἴσταμαι, ασαι, αιται· ἰσάμεην, ασο, ατο·
τιθέω, τίθημι,	“	τίθεμαι, εσαι, εται· τίθέμεην, εσο, ετο·
διδόω, δίδωμι,	“	δίδομαι, σσαι, σται· ἐδιδόμεην, οσο, οτο·
δεικνύω, δείκνυμι,	“	δείκνυμαι, υσαι, υται· ἐδείκνυμεν, υσο, υτο·

NOTE 3. The terminations *σαι, σο*, of the *second person singular*, often drop the *σ*, and are contracted with the radical vowel. E. g. *τίθημι, τίθεμαι, τίθειςαι, τίθειαι* contracted *τίθη*.

The old writers (as Homer, Hesiod, Herodotus) generally use the uncontracted second person singular.

4. The SUBJUNCTIVE of verbs in *ημι* and *ωμι* takes the connecting vowels and is contracted. In this case *αη* and *ωη* are contracted into *η* and *ω* respectively. The subjunctive of verbs in *νμι* follows the analogy of *τύπτω*. E. g.

ἰσάω, ἴσθημι	subj.	ἰσάω, ἀης, ἀη	contracted	ἰσῶ, ῆς, ῆ
τιθέω, τίθημι	“	τιθέω, ἐης, ἐη	“	τιῶ, ῆς, ῆ
διδόω, δίδωμι	“	διδόω, ὀης, ὀη	“	διῶ, φς, φ
δεικνύω, δείκνυμι	“	δεικνύω, υης, υη		

NOTE 4. In some instances the subjunctive of verbs in *μι* rejects the connecting vowel. E. g. *διασπιδάννυμι*, *διασπιδάννῃσι* for *διασπιδανόνῃ*. Such forms may be easily mistaken for the corresponding ones of the indicative. (§ 86. N. 2.)

5. The OPTATIVE ACTIVE of verbs in *μι* and *ωμι* annexes to the root of the verb the endings *ην*, *ης*, *η*, dual *ητον*, *ητην*, plural *ημεν*, *ητε*, *ησαν*, preceded by *ι*. E. g.

ἰσάω, ἴστημι	opt. act. ἰσταίην, αἴης, αἶη
τιθῶ, τίθημι	“ τιθείην, εἴης, εἶη
διδόω, δίδωμι	“ διδοίην, οἴης, οἶη

The optative active of verbs in *νμι* follows the analogy of *τύπτω*. E. g. *δεικνύω*, *δεικνυμι*, *δεικνύοιμι*, *ύοις*, *ύοι*.

NOTE 5. The *dual* and *plural* of the optative active often drop *η* in which case *ησαν* becomes *εσ*. See the paradigms.

NOTE 6. In a few instances, the diphthong *αι* in the optative active of verbs in *αμι* is changed into *οι*. E. g. *δίδωμι*, 2 aor. opt. *δῶην*, *δῶης*, for *δαίην*, *δαίης*.

6. The OPTATIVE PASSIVE and MIDDLE of verbs in *μι* and *ωμι* annexes the terminations (§ 87), likewise preceded by an *ι*. E. g.

ἰσάω, ἴστημι	opt. pas. ἰσταιμένη, αῖο, αῖτο
τιθῶ, τίθημι	“ τιθείμένη, εἶο, εἶτο
διδόω, δίδωμι	“ διδομένη, οἶο, οἶτο

The optative passive and middle of verbs in *νμι* follows the analogy of *τύπτω*. E. g. *δεικνύω*, *δεικνυμι*, *δεικνυόμεν*, *ύοιο*, *ύοισθε*.

NOTE 7. In some instances, the optative of verbs in *νμι* is formed after the analogy of verbs in *ημι* or *ωμι*. E. g. *δαινύω*, *δαινυμι*, pres. mid. opt. 3d pers. sing. *δαίνυτο* (more analogically *δαινύτο*).

7. The IMPERATIVE annexes the terminations to the root. (§ 88. 1.) E. g.

ἰσάω, ἴστημι	imperat. ἴσταθι, ἄτω · ἴστασο, ἄσθω ·
τιθῶ, τίθημι	“ τίθει (§ 14. N. 4), ἔτω · τίθεισο, ἐσθω ·
διδόω, δίδωμι	“ δίδοθι, ὅτω · δίδουσο, ὅσθω ·
δεικνύω, δεικνυμι	“ δεικνυθι, ὕτω · δεικνυσσο, ὕσθω ·

NOTE 8. The *second person singular* of the imperative *active* sometimes drops *θι*, and lengthens the radical vowel. E. g. *ἴστημι*, *ἴστη* for *ἴσταθι* · *δεικνυμι*, *δεικνῦ* for *δεικνυθι*.

NOTE 9. The termination *σο* of the *second person singular* of the imperative *passive* and *middle* often drops the *σ*, and is contracted with the radical vowel. E. g. *ἴστημι*, *ἴστασο*, *ἴσταιο* contracted *ἴστω*.

8. The INFINITIVE ACTIVE annexes *ναι* to the root of the verb. E. g.

ἰστάω, ἴστημι	inf. act.	ἰστάναι
τιθέω, τίθημι	"	τιθέναι
διδόω, δίδωμι	"	διδόναι
δεικνύω, δείκνυμι	"	δείκνυναι.

9. The INFINITIVE PASSIVE and MIDDLE annexes *σθαι* to the root. E. g.

ἰστάω, ἴστημι	inf. pas. & mid.	ἰστασθαι, στάσθαι
τιθέω, τίθημι	"	τιθεσθαι, θέσθαι
διδόω, δίδωμι	"	διδοσθαι, δόσθαι
δεικνύω, δείκνυμι	"	δείκνυσθαι.

10. The root of the PARTICIPLE ACTIVE is formed by annexing *ντ* to the root of the verb. E. g.

ἰστάω, ἴστημι	part. act.	ἰστάς, ἄντος, (§ 36. 2)
τιθέω, τίθημι	"	τιθείς, έντος, (ibid.)
διδόω, δίδωμι	"	διδούς, όντος, (ibid.)
δεικνύω, δείκνυμι	"	δεικνύς, έντος, (ibid.)

11. The PARTICIPLE PASSIVE and MIDDLE annexes *μενος* to the root of the verb. E. g.

ἰστάω, ἴστημι	part. pas. & mid.	ἰστάμενος, στάμενος
τιθέω, τίθημι	"	τιθέμενος, θέμενος
διδόω, δίδωμι	"	διδόμενος, δόμενος
δεικνύω, δείκνυμι	"	δεικνύμενος.

12. The SECOND AORIST ACTIVE lengthens the radical vowel throughout the *indicative* and *imperative*, and in the *infinitive*. *A*, when it is not preceded by *φ*, becomes *η*. E. g. βιβάζω, βιβήμι,

2 aor. ἔβην, ης, η, ητον, ήτην, ημεν, ητε, ησαν · imperat. βήθι, ήτω, ήτον, ήτων, ήτε, ήτωσαν · infin. βήναι.

NOTE 10. KTHMI and OYTHMI retain the short vowel in the second aorist active. See the Anomalous *κτιίνω* and *οὐτάω*. See also *πλύνω*.

Δίδωμι and *τίθημι* lengthen the vowel only in the singular of the second aorist indicative, and in the second aorist infinitive. See the paradigms.

NOTE 11. The second person singular of the second aorist imperative, in a few instances, takes *ε* instead of *θι*. See the Anom. *δίδωμι*, *ἔχω*, *ἵημι*, *τίθημι*, *φρίω*.

NOTE 12. The imperatives *βήθι* and *στήθι*, from *βίβημι* and *ἴστημι*, in composition, often drop *θι*, and change *η* into *α*. E. g. *κατάβα* for *κατάβηθι*.

NOTE 13. The verbs *τίθημι*, *ἵημι*, and *δίδωμι*, lengthen *ε* and *ο* into *ι* and *ου* in the second aorist active infinitive: thus, *θείναι*, *εἶναι*, *δύναι*.

NOTE 14. ΚΤΙΜΙ, ΠΙΜΙ, ΦΘΙΜΙ, and ΠΛΩΜΙ, in some of the parts of the second aorist follow the analogy of verbs in *ημι* or *ωμι*. See the Anomalous *ΚΤΙΩ*, *πίνω*, *φθίνω*, and *πλώω*.

NOTE 15. In a few instances, the SECOND AORIST MIDDLE lengthens the radical vowel in the *indicative*, *imperative*, *infinitive*, and *participle*. See the Anomalous *βάλλω*, *κίχάνω*, *όνινημι*, *πίμπλημι*.

NOTE 16. Those verbs in *νμι*, of which the present is used.

have no second aorist. On the other hand, when the second aorist is used, the present is obsolete. E. g. *δείκνυμι* has no second aorist; and *ἔφθν* comes from the obsolete *φτμι*.

In order, therefore, to complete the paradigm of verbs in *υμι*, the second aorist of *ATMI* is subjoined to *δείκνυμι*.

NOTE 17. DIALECTS. (1) In the *INDICATIVE* the Doric has *τι, ντι*, for *σι, ρσι*. E. g. *τιθήτι, τιθέντι*. (§ 84. N. 6.)

(2) In the *imperfect* and *second aorist* indicative, the Epic and Ionic dialects often use *σκον, σκόμην*, in which case the radical vowel always remains short. E. g. *τίθημι, τίθεσκον* for *ἐτίθην*. *ἴστημι, στάσσκον* for *ἔστην*. (§ 85. N. 5.)

(3) The Epic often drops *σα* in the *third person plural* of the *imperfect* and *second aorist* active indicative, in which case the preceding long vowel is shortened. E. g. *ἴστημι, ἔσταν* for *ἔστησαν*. *τίθημι, ἔτιθεν* for *ἐτίθεσαν*. *ATMI*, *ἔδυν* for *ἔδυσαν*.

(4) The Ionic often uses *σται, στο*, in the indicative passive and middle. E. g. *τιθήμι, τιθέσται, ἐτιθέατο*. (§ 84. N. 6.)

(5) The Epic and Ionic often use the uncontracted *SUBJUNCTIVE*. E. g. *τιθήμι, θίω* for *θῶ*.

(6) Sometimes the Epic, in the subjunctive, lengthens the radical vowel *ε* into *αι* or *η*. E. g. *τιθήμι, θείω, θήης*, for *θείω, θής*. (§ 116. N. 4.)

(7) It sometimes shortens the connecting vowels of the subjunctive. E. g. *τιθήμι, θείομεν* for *θείωμεν*. (§ 86. N. 3.)

(8) In the *third person singular* of the subjunctive active, it sometimes uses *σι*. E. g. *δίδωμι, δῶσι* for *δῶ*. (§ 86. N. 2.)

(9) Verbs in *ωμι* sometimes change the radical *ο* into *ω* in the subjunctive. E. g. *δίδωμι, δάω, δάως*, for *δῶ, δῶς*.

(10) The epic poets sometimes lengthen the radical vowel in the *INFINITIVE ACTIVE*, and *PARTICIPLE PASSIVE* and *MIDDLE*. E. g. *τιθήμι, τιθήμεναι, τιθήμερος*. *δίδωμι, διδοῦναι*.

NOTE 18. ACCENT. The rules stated above (§ 93) apply also to verbs in *μι*. We only observe here that,

(1) The accent of the regular *third person plural* of the *indicative active* deviates from the rule § 93. 1.

(2) The dissyllabic forms of the *present active indicative* of *τίμι* and *φνίμι*, deviate from the rule (§ 93. 2). In composition, however, they follow the rule.

(3) The *infinitive active* takes the accent on the penult. E. g. *ιστάναι*. Except the Epic infinitive in *μναι*, as *τιθήμναι*.

(4) The *participle active* takes the accent on the last syllable. E. g. *ιστάς, τιθείς*.

(5) When the syllabic augment is omitted (§ 78. N. 3), long monosyllabic forms take the circumflex. E. g. *γῶ* for *ἴγω* from *γιγνώσκω*.

(6) For the accent of the *subjunctive* and *optative passive* of *ἴστημι* and *δίδωμι*, see the paradigms.

Δίδωμι sometimes throws the accent back on the antepenult in the *subjunctive* and *optative passive*, when the last syllable permits it (§ 20). *Ἰσσημι* sometimes does the same in the *optative passive*.

Synopsis-

ACTIVE

INDICATIVE. SUBJUNCTIVE. OPTATIVE.

Present.	ἴστημι	ἴσῳ	ἴσταίην
Imperfect.	ἴστην		
Aorist 2.	ἔστην	σῳ	σταίην
Present.	τίθημι	τιθῳ	τιθείην
Imperfect.	ἐτίθην		
Aorist 2.	ἔθην	θῳ	θείην
Present.	δίδωμι	διδῳ	διδοίην
Imperfect.	ἐδίδων		
Aorist 2.	ἔδων	δῳ	δοίην
Present.	δείκνυμι	δεικνύω	δεικνύοιμι
Imperfect.	ἐδείκνυν		
Aorist 2.	ἔδυν	δύω	δύην

PASSIVE AND

Present.	ἴσταμαι	ἴσῳμαι	ἴσταίμην
Imperfect.	ἴσάμην		
2 Aor. Mid.	ἔσάμην	σῳμαι	σταίμην
Present.	τίθεμαι	τιθῳμαι	τιθείμην
Imperfect.	ἐτιθέμην		
2 Aor. Mid.	ἐθέμην	θῳμαι	θείμην
Present.	δίδομαι	διδῳμαι	διδοίμην
Imperfect.	ἐδιδόμην		
2 Aor. Mid.	ἐδόμην	δῳμαι	δοίμην
Present.	δείκνυμαι	δεικνύωμαι	δεικνυοίμην
Imperfect.	ἐδεικνύμην		
2 Aor. Mid.	ἐδύμην	δύωμαι	δύμην

cal Table.

VOICE.

IMPERATIVE.	INFINITIVE.	PARTICIPLE.
ἴσταθι	ἰστάναι	ἰστάς
στῆθι	στῆναι	στάς
τίθει	τιθέναι	τιθείς
θίει	θεῖναι	θείς
δίδοθι	διδόναι	διδούς
δόθι	δοῦναι	δούς
δείκνυθι	δεικνύναι	δεικνύς
δύνθι	δύναι	δύς
MIDDLE.		
ἴστασο	ἰστασθαι	ἰστάμενος
στάσο	στάσθαι	στάμενος
τίθισο	τιθισθαι	τιθέμενος
θίεσο	θίσθαι	θήμενος
δίδοσο	δίδοσθαι	διδόμενος
δόσο	δόσθαι	δόμενος
δείκνυσο	δείκνυσθαι	δεικνύμενος
δύσο	δύσθαι	δύμενος

ACTIVE VOICE.

INDICATIVE MOOD.

Present.

	<i>I place</i>	<i>I put</i>	<i>I give</i>	<i>I show</i>
<i>S.</i>	ἵστημι ἵστης ἵστησι(ν)	τίθημι τίθης τίθησι(ν)	δίδωμι δίδως δίδωσι(ν)	δείκνυμι δείκνυς δείκνυσι(ν)
<i>D.</i>	ἵσταμεν ἵστατον ἵστατον	τίθεμεν τίθειτον τίθειτον	δίδομεν δίδοτον δίδοτον	δείκνυμεν δείκνυτον δείκνυτον
<i>P.</i>	ἵσταμεν ἵστατε ἵστασι(ν)	τίθεμεν τίθετε τιθεῖσι(ν) or τιθεῖσιν(ν)	δίδομεν δίδοτε διδούσι(ν) or διδόσιν(ν)	δείκνυμεν δείκνυτε δεικνύσι(ν) or δεικνύσιν(ν)

Imperfect.

<i>S.</i>	ἵστην ἵστης ἵστη	τίθην τίθης τίθη	δίδων δίδως δίδω	δείκνυν δείκνυς δείκνυ
<i>D.</i>	ἵσταμεν ἵστατον ἵσάμεν	τίθεμεν τίθειτον τιθέμεν	δίδομεν δίδοτον διδόμεν	δείκνυμεν δείκνυτον δεικνύμεν
<i>P.</i>	ἵσταμεν ἵστατε ἵστασαν	τίθεμεν τίθετε τίθεσαν	δίδομεν δίδοτε δίδοσαν	δείκνυμεν δείκνυτε δείκνυσαν

Second Aorist.

<i>S.</i>	ἵστην ἵστης ἵστη	ἔθην ἔθης ἔθη	ἔδων ἔδως ἔδω	ἔδυν ἔδυσ ἔδυσ
<i>D.</i>	ἵστημεν ἵστητον ἕστημεν	ἔθεμεν ἔθειτον ἕθμεν	ἔδομεν ἔδοτον ἕδομεν	ἔδυμεν ἔδυτον ἕδυμεν
<i>P.</i>	ἵστημεν ἵστητε ἵστησαν	ἔθεμεν ἔθετε ἔθεσαν	ἔδομεν ἔδοτε ἔδοσαν	ἔδυμεν ἔδυτε ἔδυσαν

SUBJUNCTIVE MOOD.

Present.

<i>S.</i>	ἴσῳ	τιθῳ	διδῳ	δεικνύῳ
	ἴσῃς	τιθῃς	διδῃς	δεικνύῃς
	ἴσῃ	τιθῃ	διδῃ	δεικνύῃ
<i>D.</i>	ἴσῳμεν	τιθῳμεν	διδῳμεν	δεικνύομεν
	ἴσῃτον	τιθῃτον	διδῃτον	δεικνύῃτον
	ἴσῃτον	τιθῃτον	διδῃτον	δεικνύῃτον
<i>P.</i>	ἴσῳμεν	τιθῳμεν	διδῳμεν	δεικνύομεν
	ἴσῃτε	τιθῃτε	διδῃτε	δεικνύῃτε
	ἴσῳσι(ν)	τιθῳσι(ν)	διδῳσι(ν)	δεικνύωσι(ν)

Second Aorist.

στῶ in-	θῶ inflected	δῶ inflected	δύω (§ 117. 4.)
flect. like	like the	like the	
the Pres.	Pres.	Pres.	

OPTATIVE MOOD.

Present.

<i>S.</i>	ἴσaiην	τιθaiην	διδoiην	δεικνύοιμι
	ἴσaiης	τιθaiης	διδoiης	δεικνύοις
	ἴσaiη	τιθaiη	διδoiη	δεικνύοι
<i>D.</i>	ἴσaiημεν	τιθaiημεν	διδoiήμεν	δεικνύοιμεν
	ἴσaiητον	τιθaiητον	διδoiήτον	δεικνύοιτον
	ἴσaiήτην	τιθaiήτην	διδoiήτην	δεικνύοιτην
<i>P.</i>	ἴσaiημεν	τιθaiημεν	διδoiήμεν	δεικνύοιμεν
	ἴσaiητε	τιθaiητε	διδoiητε	δεικνύοιτε
	ἴσaiησαν	τιθaiησαν	διδoiησαν	δεικνύοιεν

Or thus (§ 117. N. 5)

<i>D.</i>	ἴσταῖτον	τιθεῖτον	διδοῖτον
	ἴσαιτην	τιθειτην	διδοιτην
<i>P.</i>	ἴσταῖμεν	τιθεῖμεν	διδοῖμεν
	ἴσαιτε	τιθειτε	διδοῖτε
	ἴσαιεν	τιθειεν	διδοῖεν

Second Aorist.

σταῖην in-	θειην inflect.	δοῖην inflect.	δύην
flect. like	like the	like the	
the Pres.	Pres.	Pres.	(§ 117. N. 7.)

IMPERATIVE MOOD.

Present.

<i>S.</i>	ἵσταθι or ἵστη ἱστάτω	τίθει τιθέτω	δίδοθι διδότω	δείκνυθι or δέικνυ δεικνύτω
<i>D.</i>	ἱστατον ἱστάτων	τίθεστον τιθέτων	δίδοτον διδότων	δείκνυτον δεικνύτων
<i>P.</i>	ἱστατε ἱστάτωσαν or ἱστάντων	τίθετε τιθέτωσαν or τιθέτων	δίδοτε διδότωσαν or διδόντων	δείκνυτε δεικνύτωσαν or δεικνύτων

Second Aorist.

<i>S.</i>	στήθι στήτω	θίετι or θίς θίτω	δόθι or δός δότω	δῦθι δύτω
<i>D.</i>	στήτον στήτων	θίετον θίτων	δότον δότων	δύτον δύτων
<i>P.</i>	στήτε στήτωσαν or σιάντων	θίετε θίτωσαν or θιέντων	δότε δότωσαν or δόντων	δύτε δύτωσαν or δύντων

INFINITIVE MOOD.

Pres.	ἱστάναι	τιθέναι	διδόναι	δείκνύναι
2 Aor.	στήναι	θίειναι	δοῦναι	δύναι

PARTICIPLE.

Pres.	ἱστάς	τιθείς	διδούς	δείκνύς
2 Aor.	σιάς	θίς	δούς	δύς

PASSIVE AND MIDDLE.

INDICATIVE MOOD.

Present.

<i>S.</i>	ἵσταμαι ἵστασαι ἵσταται	τιθέμαι τιθέσαι or τιθη τιθεται	δίδομαι διδόσαι διδοται	δείκνυμαι δεικνυσαι δεικνυται
<i>D.</i>	ἱσάμεθον ἱστασθον ἱστασθον	τιθέμεθον τιθεσθον τιθεσθον	διδόμεθον διδοςθον διδοςθον	δεικνύμεθον δεικνυσθον δεικνυσθον
<i>P.</i>	ἱσάμεθα ἵστασθε ἵστανται	τιθέμεθα τιθεσθε τιθενται	διδόμεθα διδοςθε διδονται	δεικνύμεθα δεικνυσθε δεικνυνται

Imperfect.

S.	ἰσάμην ἴστασο or ἴστω ἴσταιο	ἐτιθέμην ἐτίθειςο or ἐτίθου ἐτίθειο	εἰδιδόμην εἰδίδοσσο or εἰδίδου εἰδίδοτο	εἰδεικνύμην εἰδεικνυσσο or εἰδεικνύου εἰδεικνυτο
D.	ἰσάμεθον ἴστασθον ἰσάσθην	ἐτιθέμεθον ἐτίθεσθον ἐτιθέσθην	εἰδιδόμεθον εἰδίδοσθον εἰδιδόσθην	εἰδεικνύμεθον εἰδεικνυσθον εἰδεικνύσθην
P.	ἰσάμεθα ἴστασθε ἴσταντο	ἐτιθέμεθα ἐτίθεσθε ἐτίθεντο	εἰδιδόμεθα εἰδίδοσθε εἰδίδοντο	εἰδεικνύμεθα εἰδεικνυσθε εἰδεικνυντο

Second Aorist Middle.

ἰσάμην inflected like the Imperf.	ἐτιθέμην inflected like the Imperf.	εἰδιδόμην inflected like the Imperf.	εἰδύμην inflected like εἰδεικνύμην
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SUBJUNCTIVE MOOD.

Present

S.	ἰσῶμαι ἰσῇ ἰσῇται	τιθῶμαι τιθῇ τιθῇται	εἰδῶμαι εἰδῇ εἰδῶται	δεικνύωμαι δεικνύῃ δεικνύηται
D.	ἰσώμεθον ἰσῇσθον ἰσῇσθον	τιθώμεθον τιθῇσθον τιθῇσθον	εἰδώμεθον εἰδῇσθον εἰδῇσθον	δεικνύώμεθον δεικνύῃσθον δεικνύῃσθον
P.	ἰσώμεθα ἰσῇσθε ἰσῶνται	τιθώμεθα τιθῇσθε τιθῶνται	εἰδώμεθα εἰδῇσθε εἰδῶνται	δεικνύώμεθα δεικνύῃσθε δεικνύωνται

Second Aorist Middle.

σῶμαι like the Present.	θῶμαι • like the Present.	δῶμαι like the Present.	δύωμαι like δεικνύωμαι
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OPTATIVE MOOD.

Present.

<i>S.</i> ἴσταίμην	τιθείμην	διδόίμην	δεικνύοίμην
ἴσταῖο	τιθείο	διδόοιο	δεικνύοιο
ἴσταῖτο	τιθείτο	διδόοιτο	δεικνύοιτο
<i>D.</i> ἴσταίμεθον	τιθείμεθον	διδόίμεθον	δεικνύοίμεθον
ἴσταῖσθον	τιθείσθον	διδόισθον	δεικνύοισθον
ἴσταίσθην	τιθείσθην	διδόισθην	δεικνύοισθην
<i>P.</i> ἴσταίμεθα	τιθείμεθα	διδόίμεθα	δεικνύοίμεθα
ἴσταῖσθε	τιθείσθε	διδόισθε	δεικνύοισθε
ἴσταῖντο	τιθείντο	διδόιντο	δεικνύοιντο

Second Aorist Middle.

σταίμην	θείμην	δοίμην	δύμην
like the	like the	like the	(§ 117. N. 7.)
Present.	Present.	Present.	

IMPERATIVE MOOD.

Present.

<i>S.</i> ἴτασο	τιθεςο	διδοςο	δείκνυσο
or ἴτω	or τίθου	or δίδου	
ἰτάσθω	τιθέσθω	διδόσθω	δεικνύσθω
<i>D.</i> ἴτασθον	τιθεςθον	διδοςθον	δείκνυσθον
ἰτάσθων	τιθέσθων	διδόσθων	δεικνύσθων
<i>P.</i> ἴτασθε	τιθεςθε	διδοςθε	δείκνυσθε
ἰτάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν
or ἰτάσθων	or τιθέσθων	or διδόσθων	or δεικνύσθων

Second Aorist Middle.

στάσο	θέσο or θοῦ	δόσο or δοῦ	δύσο
like the	like the	like the	like
Present.	Present.	Present.	δείκνυσο.

INFINITIVE MOOD.

Pres. ἴτασθαι	τιθесθαι	διδосθαι	δείκνυσθαι
2 A.M. στάσθαι	θέсθαι	δόсθαι	δύсθαι

PARTICIPLE.

Pres. ἰστάμενος	τιθέμενος	διδόμενος	• δεικνύμενος
2 A.M. στάμενος	θέμενος	δόμενος	δύμενος

REMARK. It is supposed that the aorist of verbs in *μ* originally ended in *σ*, *αμην*, (§§ 105 : 115. 2.) Hence its name *second aorist*.

ANOMALOUS VERBS.

§ 118. 1. Anomalous verbs are those which have, or are supposed to have, *more than one present* (§ 96).

2. All verbal forms, which *omit the connecting vowel* (§ 85. 1), are anomalous; except the perfect and aorist passive (§§ 91: 92).

3. The following catalogue contains nearly all those verbs which are apt to perplex the learner.

REMARK. In this Grammar, obsolete or imaginary Presents (§ 96) and Nominatives (§ 46), are always printed in *capitals*. They are so printed "in order that the eye may not become accustomed, by means of the common letters, to a multitude of unused and merely imaginary forms, and thus rendered less capable of detecting barbarisms at first sight."

A.

ἄλῶ, *injure*, A. ἄλαα contracted ἄσα, A. Pass. ἄσασθην, A. Mid. ἄσάμην. Pres. Mid. 3d pers. sing. αἶται. (§ 109. N. 1.)

ἀγαμαι (ΑΓΑΣΩ, ΑΓΗΜΙ), *admire*, A. Pass. ἡγάσθην, F. Mid. ἀγάσομαι, A. Mid. (not Attic) ἡγασάμην. (§§ 117: 95. N. 1: 109. N. 1.)

The Present ἀγάσομαι or ἀγαλομαι, *am angry at, envy*, is used by the epic poets. (§ 96. 18.)

ἀγείρω (ΑΓΕΡΩ), *collect*, ἀγε-
ρῶ, ἡγεῖρα, ἀγήμερα, ἀγήμε-
μαι, ἡγέρθην, 2 A. Mid. ἡγε-
ρόμην (Epic), *Infin.* ἀγερέ-
σθαι, *Part.* ἀγρόμενος for
ἀγερόμενος. (§§ 96. 18: 81.
1: 26. 1.)

ἄγνυμι (ΑΓΝΩ), *break*, F. ἄξω,
A. ἔαξα (rarely ἤξα), 2 Perf.
ἔαγα, 2 A. Pass. ἔαγην or
ἔαγην. (§§ 96. 9: 80. N. 2.)

NOTE. The simple ΑΓΩ was

originally ΦΑΓΩ, whence *καυέξαις* (see *καυάγνυμι*), which originally was *καFFεξαις*. (§§ L. N. 1, 3: 10. N. 2.)

ἄγω, *lead*, ἄξω, ἵξα, Perf. ἤξα and ἀγέοχα, ἡγμαι, ἤχθην, 2 A. ἡγαγον, 2 A. Mid. ἡγα-
ρόμην. (§§ 96. 19, N. 1: 81. 1.) The Perfect ἀγέοχα is not Attic.

NOTE 1. Ἀγέοχα is formed as follows: ἄγω, ΑΓΑΓΩ, ΑΓΟΓΩ, ἡγοχα, ἀγέγοχα, ἀγέοχα. The omission of the second γ is accidental.

NOTE 2. In Homer we find Aor. Imperat. 2d pers. plur. ἔξετε for ἔξετε. (§ 88. N. 3.)

ἄλῶ, see ἀνδράω.

αἰέρω (ΑΕΡΩ), regular, = αἶρω. The epic poets have Pluperf. Mid. 3d pers. sing. ἄωρτο for ἡέρωτο. (§ 96. 19.)
αἰέξω, Epic, = αὔξω.

ἄημι (ΑΕΩ), *blow*, *Infin.* ἀῆναι, *Part.* αἶς, Imperf. ἄην (in Homer). Pres. Pass. ἀημαι. (§ 117. N. 17.)

αἰνέω, *praise*, ἐσω and ἦσω, εσω

and ἦσα, ἦκα, ἦμαι, ἐθην.
(§ 95. N. 2.)

αἶρεῖν, *take, choose*, ἦσω, ἦκα,
ἦμαι, ἐθην. (§ 95. N. 2.)

From ἔασθαι, 2 A. εἶλον, 2 A.
Mid. εἰλόμην, 2 F. εἰλῶ (rare).

In the Perfect, the Ionics prefix
to this verb a sort of Attic redupli-
cation with the smooth breathing,
ἀερίσθηκα, ἀερίσθημαι. (§ 81.)

αἶρω (ΑΡΩ), *raise*, αἶρω, ἦρα,
ἦρκα, ἦρμαι, ἦρθην. (§§ 96.
18: 104. N. 5.)

αἰσθάνομαι (ΑΙΣΘΩ), *perceive*,
feel, Perf. Mid. ᾔσθημαι, F.
Mid. αἰσθήμεναι, 2 A. Mid.
ᾔσθόμην. (§ 96. 7, 10.)

ἀκαχίζω (ΑΧΩ), *trouble, afflict*,
F. ἀκαχίσσω, A. ἠκάχησα, 2 A.
ἦκαχον, 2 A. Mid. ἠκαχόμην.
Mid. ἀκαχίζομαι, *grieve, feel*
grief, am afflicted. (§ 96.
10, N. 1.)

ἀκαχμένος, η, ον, *sharpened*,
pointed, a defective Perf.
Pass. Part. from ΑΧΩ.
(§ 81. N.)

ἀκούω (ΑΚΩ), *hear*, ἤκουσα,
ἤκουκα (not Attic), ούσμαι,
ούσθην, ούσομαι, 2 Perf. ἀκή-
κοα, 2 Pluperf. ἠκηκόειν.
(§§ 96. 18: 81: 107. N. 1:
109. N. 1.)

ἀλάομαι, *wander, rove*, Perf.
Mid. ἀλάλημαι synonymous
with the Present, *Infinitive*. ἀλά-
λησθαι, Part. ἀλαλήμενος.
(§§ 81. N.: 93. N. 1.)

αἰδάνω (ΑΙΔΩ), *increase*, Im-
perf. (as if from αἰδάνω)
ἦλδανον. (§ 96. 7.)

αἰδέσσω (ΑΙΔΩ), *grow, thrive*,
cause to grow, F. αἰδήσω.
(§ 96. 10, 8.)

ἀλέξω (ΑΛΕΚΩ), *ward off*, F.

ἀλεξίσω, A. Mid. ἡλεξάμην,
2. A. ἡλυαλκον. (§§ 96. 15,
10, N. 1: 26. 1.)

NOTE. The Aor. ἡλυαλκον is ob-
tained in the following manner:
ΑΛΕΚΩ, ΑΛΛΑΛΕΚΩ, ἡλάλισα,
ἡλυαλκον.

ἄλκομαι or ἄλεύομαι, *avoid, es-
cape*, A. Mid. ἡλεάμην or
ἡλευάμην. (§§ 96. N. 12:
104. N. 1.)

ἀλείς, see εἵλλω.

ἀλείφω (ΑΛΙΦΩ), *anoint*, εἴψω,
εἴψα, Perf. ἀλήλιφα, ἀλήλιμ-
μαι. (§§ 96. 18: 81.)

ἄλίσκω (ΑΛΩ), *capture*,
Perf. εὔλωκα and ἦλωκα *have*
been captured, F. ἁλώσομαι
shall be captured. From
ἄλσμι, 2 A. εὔλων and
ἦλων *was captured*, ἁλῶ, ἁλοί-
ην and ἁλώην, ἁλῶναι, ἁλούς.
Pass. ἁλίσκομαι, *am cap-
tured*. (§§ 96. 8, 10: 80.
N. 2: 117. 12, N. 6.)

ἀλλοτρίω (ΑΛΛΩ), *sin against*,
offend, F. ἁλλήσω, 2 A. ἦλι-
τον, 2 A. Mid. ἦλιτόμην.
(§ 96. 7, 10.)

The Perf. Mid. Part.
ἀλλοτρήμενος has the force of
an adjective, *that has sinned*
against, that has offended.
(§ 93. N. 1.)

ἄλλομαι (ΑΛΛΩ), *leap, spring*,
A. Mid. ἡλάμην, 2 F. Mid.
ἁλοῦμαι, 2 A. Mid. ἡλόμην.
(§§ 96. 6: 104. N. 5.)

NOTE. Forms without the con-
necting vowel, 2 A. Mid. 2d pers.
sing. ἔλσθαι, 3d pers. sing. ἔλσθαι,
Part. ἔλσμενος, all with the smooth
breathing, for ἡλίσσθαι, ἡλίσσθαι, ἡλίσ-
μενος. (§ 92. N. 4.)

ἁλώω (ΑΛΩ), used only in the
compound ἀναλώω, which

see. See also *᾿ΑΛΙΣΚΩ*.
(§ 96. 10.)

ἀλύσκω (*ἈΛΥΚΩ*), *shun, avoid*,
F. *ἀλύξω*, A. *ἤλυξα*. (§ 96.
14.)

ἄλφαινω or *ἄλφάνω* (*ἈΛΦΩ*),
procure, bring, find, 2 A.
ἤλφον. (§ 96. 7.)

᾿ΑΛΩ, see *ἀλίσκομαι*, *ἀλώ*, *ἄλ-*
λομαι.

ἁμαρτάνω (*ἈΜΑΡΤΩ*), *err, sin*,
miss, Perf. *ἡμάρτηκα*, Perf.
Pass. *ἡμάρτημαι*, A. Pass.
ἡμαρτήθην, F. Mid. *ἁμαρ-*
τήσομαι, 2 A. *ἡμαρτον*. (§ 96.
7, 10.)

For *ἡμαρτον* Homer has al-
so *ἡμβροτον*, with the smooth
breathing.

NOTE. The Homeric *ἡμβροτον*
is formed as follows: *᾿ΑΜΑΡΤΩ*,
᾿ΑΜΟΡΤΩ, *ἡμορτον*, *ἡμροτον*, *ἡμ-*
βροτον. (§§ 96. 19: 26. 2, N.)

ἀμβλίσκω and *ἀμβλῶ*, *miscar-*
ry, *ἀμβλῶσω*, *ἡμβλῶσα*, *ἡμ-*
βλῶκα, *ἡμβλῶμαι*, *ἡμβλώθην*.
(§ 96. 8.) The Present *ἀμ-*
βλώ occurs only in com-
pounds.

ἀμπέχω (*ἀμφί, ἔχω*), *wrap a-*
round, clothe, Imperf. *ἀμπέι-*
χον, F. *ἀμφέξω*, F. Mid. *ἀμ-*
φέξομαι, 2 A. *ἡμπισχον*, 2 A.
Mid. *ἡμπισχόμεν*. Mid. *ἀμπέ-*
χομαι, *wear, put on*. (§§ 14.
3: 82. N. 1.)

ἀμπισχνέομαι (*ἀμφί, ἰσχνέομαι*),
= *ἀμπέχομαι*.

ἀμπλακίσκω and *ἀμβλακίσκω*
(*ΑΜΠΛΑΚΩ*), *miss, err*, F.
ἀμπλακήσω, 2 A. *ἡμπλακον*,
Infin. *ἀμπλακεῖν* and some-
times *ἀπλακεῖν*, without the
μ. (§ 96. 8, 10.)

ἀμφιέννυμι (*ἀμφί, ἔννυμι*), *clothe*,

F. *ἀμφιέσω* or *ἀμφιῶ*, A.
ἡμφιέσα, Perf. Mid. *ἡμφιέ-*
σμαι, A. Mid. *ἡμφιεσάμην*.
Mid. *ἀμφιέννυμαι*, *put on*,
dress myself. (§§ 102. N. 2:
82. N. 1.)

ἀνᾱλίσκω sometimes *ἀναλῶ*
(*ἀνά, ᾿ΑΛΙΣΚΩ, ἀλώ*), *ex-*
pend, consume, Imperf. *ἀνή-*
λισκον or *ἀνάλουν*, F. *ἀναλώ-*
σω, A. *ἀνάλωσα* or *ἀνήλωσα*,
Perf. *ἀνάλωκα* or *ἀνήλωκα*.
In double composition, A.
ἡνάλωσα, as *κατηνάλωσα*.
(§§ 80. N. 4: 82. N. 1.)

ἀνδάνω (*ἈΔΩ*), *please, delight*,
Imperf. *ἡνδανον* or *ἰάνδανον*
or *ἐνδανον*, F. *ᾰδήσω*, 2 A.
ἔαδον or *ᾰδον*, 2 Perf. *ἔαδα*.
(§§ 96. 7, 10: 80. N. 2, 3, 5.)

For *ἰαδον* Homer has also *ἰαδον*,
with the smooth breathing.

The Doric has 2 Perf. *ἰαδα*, with
the smooth breathing.

NOTE. The simple *᾿ΑΔΩ* was
originally *FAΔΩ*, from which came
2 A. *ἰFFαδον* (like *ἰμμορον* from
MEIPΩ), which finally was chang-
ed into *ἰαδον*. (§ 1. N. 1, 3.)

ἈΝΕΘΩ, *spring forth*, 2 Perf.
ἀνήνοθα synonymous with
the Present. (§§ 96. 19:
81.)

ἀνέχω (*ἀνά, ἔχω*), *hold up*, F.
Mid. *ἀνέξομαι*, 2 A. *ἀνέσχον*,
2 A. Mid. *ἡνεσχόμεν*. Mid.
ἀνέχομαι, *endure*, Imperf. *ἡ-*
νεχόμεν. (§ 82. N. 3.)

ἀνολίγω (*ἀνά, οἶγω*), *open*, Im-
perf. *ἀνᾱγγον*, F. *ἀνᾱξω*, A.
ἀνᾱίξα (later *ἡνᾱίξα*), Perf.
ἀνᾱίχα, Perf. Pass. *ἀνᾱίγμαι*,
A. Pass. *ἀνᾱίχθην*, 2 Perf.
ἀνᾱίγα stand open, 2 A. Pass
(later) *ἡνᾱίγην*. (§ 82. N. 1.)

ἀνώγειω, Imperf. **ἀνώγειον**, = following.

ἀνώγω, *command, order*, ξω, ξα, 2 Perf. **ἄνωγα** synonymous with the Present.

NOTE. Forms without the connecting vowel, 2 Perf. 1st pers. plur. **ἄνωγμιν**, Imperat. **ἄνωχθι**, **ἄνώχθω**, **ἄνωχθι**, for **ἄνωγι**, **ἴτω**, **ἴτι**. (§§ 91. N. 6 : 88. N. 1.)

The last two forms take the Passive terminations **εθω**, **εθι**, **ἄνώγεθω**, **ἄνωγεθι**. (§§ 11 : 7.)

ἀπαυράω (**ἀπό**, **αὐράω**), *take away*, A. Part. **ἀπούρας**, A. Mid. Part. **ἀπουράμενος**.

ἀπαφίσκω (ΑΦΩ), *deceive*, F. **ἀπαφίσω**, 2 A. **ἥπαφον**. (§ 96. 8, 10, N. 1.)

ἀπολεύω (**ἀπό**, **λεύω**), *enjoy*, Imperf. **ἀπέλευον** or **ἀπήλευον**, F. **ἀπολεύσω**, A. **ἀπέλευσα** or **ἀπήλευσα**, F. Mid. **ἀπολεύσομαι**.

ἀπούρας, see **ἀπαυράω**.

ἀράομαι, *invoke, curse*, ἄσομαι, *ασάμην*, regular. From **ΑΡΗΜΙ** comes Epic *Infin.* **ἀρήμεναι**. (§ 117. N. 17.)

ἀραρίσκω (ΑΡΩ), *fit, adapt, join*, F. **ἄρσω**, A. **ἤρσα**, Perf. Pass. **ἀρήρεμαι**, 2 A. **ἤρᾱρον**, 2 Perf. **ἄρᾱρα** (Ionic **ἄρηρα**), Part. fem. **ἀρᾱρυῖα** (§§ 96. 8, 10, N. 1 : 81. N. : 103. N. 1 : 104. N. 6.)

NOTE. The syncopated 2 A. Mid. Part. **ἔρμισις** has the force of an adjective, *suitable, adapted*. (§ 92. N. 4.)

ἀρέσκω (ΑΡΩ), *please, gratify*, F. **ἀρέσω**, Perf. Pass. **ἤρεσμαι**. (§§ 96. 10, 8 : 95. N. 1 : 107. N. 1.)

ἄρηνμαι (ΑΡΩ), *procure, ac-*

quire, earn, save, Imperf. **ἄρηνμην**. (§ 96. 9.)

ἄρόω, *plough, till*, ὄσω, ὄσα, **ἄρήροκα**, **ἄρήρομαι**, ὄθην. From **ΑΡΩΜΙ**, *Infin.* Act. (Epic) **ἄρόμεναι**. (§§ 81 : 95. N. 1.)

ἄρπάζω, *seize, snatch*, ἄσω or ἄζω, ἄσα or ἄξα, ἄκα, ἄσμαι or ἄγμαι, ἄύθην or ἄχθην, 2 A. Pass. **ἤρπαγην**. (§ 96. N. 6.)

ΑΡΩ, see **αἶρω**, **ἀραρίσκω**, **ἀρέσκω**, **ἄρηνμαι**.

αὔξω or **αὐξάνω** (ΑΥΓΩ), *increase*, F. **αὐξήσω**, A. **ἠύξησα**, Perf. Pass. **ἠύξημαι**, A. Pass. **ἠύξθην**. (§ 96. 15, 7, 10.)

αὐράω, **αὐρέω**, **αὐρίσκομαι**, (**ΑΥΡΩ**), used in the compounds **ἀπαυράω**, **ἐπαυρέω**, **ἐπαυρίσκομαι**, which see. (§ 96. 8, 10.)

ΑΥΡΩ, see the preceding.

ἀφίονται, see **ἀφίημι**.

ἀφίημι (**ἀπό**, **ἵημι**), *let go*, Imperf. **ἀφίεον** or **ἤφίεον** sometimes **ἤφιην**, F. **ἀφίσω**, A. **ἀφῆκα**, Perf. **ἀφείκα**, Perf. Pass. **ἀφείμαι**, A. Pass. **ἀφείθην** or **ἀφείθην**, 2 A. **ἀφῆν**, 2 A. Mid. **ἀφείμην** or **ἀφείμην**. (§ 82. N. 1.)

NOTE. The form **ἀφίονται**, in the New Testament, stands for Perf. Pass. 3d pers. plur. **ἀφείνται**. (See **ἵημι**.)

ἀφύσσω, *draw forth (liquids)*, F. **ἀφύξω**, A. **ἤφυσα**. (§ 96. N. 4.)

ΑΦΩ, see **ἀπαφίσκω**.

ἀχέω (ΑΧΩ), Part. **ἀχέων**, ὄσα, *afflicted, grieved*, Perf. Pass. **ἀκῆχμαι** or **ἀκάχημαι**, *am af-*

flicted, grieve, Infm. ἀνάχη-
σθαι, *Part.* ἀναχήμενος or
ἀνηχήμενος. (§§ 96. 10: 95.
N. 2: 81. N. : 93. N. 1.)

ἄχθομαι (ΑΧΘΩ), *am offended,*
pained, feel indignant, A.
Pass. ἡχθέσθην, *F. Mid.*
ἄχθέσομαι. (§§ 96. 10: 95.
N. 1: 109. N. 1.)

ἄχνυμαι or ἄχομαι (ΑΧΩ), =
ἀκαχίζομαι, which see. (§ 96.
9.)

ΑΧΩ, see ἀκαχίζω, ἀχέω, ἄχνυ-
μαι.

ἄω, *blow, Imperf.* ἄον. (§ 80.
N. 5.)

ἄω, *sleep, Aor.* ἄεσα or ἄσα.
(§ 96. 10.)

ἄω, *satiate, Infm.* ἄμεναι (Epic)
for ἄειν, ἄσω, ἄσα. *Pass.*
ἄομαι, 3d pers. sing. ἄται
Epic ἄται. (§ 116. N. 6.)

ἄωρω, see ἀείρω.

B.

βαίνω and βάσκω (ΒΑΩ), *go,*
walk, F. βήσω *shall cause to*
go, Perf. βέβηκα, *Perf. Pass.*
βέβημαι (only in composi-
tion), *A. Pass.* ἐβάσθην (only
in composition), *F. Mid.*
-βήσομαι, *A. Mid. (Epic)* ἐβη-
σάμην and ἐβησόμην, 2 *Perf.*
βέβαα, *Subj.* βεβῶ, *Infm.* βε-
βάναι, *Part.* βεβώς. From
βίβημι, 2 *A.* ἐβην, βῶ, *βαλην,*
βῆθι (in composition often
βᾶ), *βῆναι, βάς.* (§§ 96. 5,
18, 8: 95. N. 2: 85. N. 2:
91. N. 7.)

NOTE. The Homeric βίωμαι or
βίομαι, *I shall live,* is a 2 *A. Mid.*
Subj. for βῶμαι. (§§ 116. N. 8,
4: 117. N. 17: 215. N. 7.)

βάλλω (ΒΑΛΩ), *throw, cast,*

F. βαλῶ sometimes βαλλήσω,
Perf. βέβληκα, *Perf. Pass.*
βέβλημαι, *A. Pass.* ἐβλήθην,
F. Mid. βλήσομαι (Epic),
2 *A.* ἐβαλον, 2 *A. Mid.* ἐβα-
λόμην. (§ 96. 6, 10, 17.)

From ΒΛΕΩ, ΒΛΗΜΙ, 2
A. ἐβλην, 2 *A. Mid.* ἐβλή-
μην, *Subj.* 3d pers. sing.
βλήται for βλήται, *Opt.* βλεί-
μην, *Infm.* βλήσθαι, *Part.*
βλήμενος, all Epic. (§§ 117.
N. 15, 17: 96. 19.)

βάσχω, see βαίνω.

βαστάζω, *carry, άσω, ασα, α-*
γμαι, άχθην. (§ 96. N. 6.)

ΒΑΩ, see βαίνω.

βέομαι or βείομαι, see βαίνω.

βιβάω or βίβημι (ΒΑΩ), =
βαίνω, which see. (§ 96. 1.)

βιβρώσκω (ΒΟΡΩ), *eat, F.*
βρώσω, *Perf.* βέβρωκα, *Perf.*
Pass. βέβρωμαι, *A. Pass.*
έβρώθην, 3 *F.* βεβρώσομαι,
2 *Perf. Part.* βεβρώς. From
ΒΡΩΜΙ, 2 *A.* έβρων. (§§ 96.
17, 1, 8: 117. 12.)

βιόω, *live, ωσα, ωκα, ωμαι, ώσο-*
μαι. From ΒΙΩΜΙ, 2 *A.*
έβιον, βιῶ, βιοίην and βιῶην,
βιῶναι, βιούς. (§ 117. 12,
N. 6.)

βιώσκομαι (βιόω), *revive, bor-*
rows the other tenses, ex-
cept Imperf, from the pre-
ceding.

βλαστάνω (ΒΛΑΣΤΩ), *bud,*
sprout, F. βλαστήσω, *A.* έ-
βλάστησα, 2 *A.* έβλαστον.
(§§ 96. 7, 10: 76. N. 2.)

ΒΛΑΩ or ΒΛΕΩ, see βάλλω.

βλώσκω (ΜΟΛΩ), *come, go,*

Perf. *μίμβλωκα*, 2 Aor. *ἔμολον*, 2 F. Mid. *μολοῦμαι*. (§§ 96. 17, 8 : 26. N.)

NOTE. The Present *βλώσκω* is formed as follows: ΜΟΛΩ, ΜΛΟΩ, ΜΒΛΟΩ, *μβλώσκω*, *βλώσκω*. The *μ* is dropped because the combination *μβλ* cannot begin a Greek word. (§ 16. N. 1.)

βοῶν, *cry out*, *ἦσω*, *ἦσα*, *ἦκα*, *ἦμαι*, *ἦσθην*, *ἦσομαι*, regular. From the simple *ΒΟΩ* come the Ionic forms *ἔβωσα*, *ἔβωσθην*, *βώσομαι*. (§ 109. N. 1.)

ΒΟΛΕΩ (*ΒΑΛΕΩ*), Perf. Pass. *βεβόλημαι*, = *βάλλω*. (§ 96. 19, 10.)

ΒΟΛΩ, see *βούλομαι*.

ΒΟΡΩ, see *βιβρώσκω*.

βοσκω (*ΒΟΩ*), *feed*, *pasture*, F. *βοσκήσω*, A. *έβόσκησα*. (§ 96. 8, 10.)

βούλομαι (*ΒΟΛΩ*), *will*, Imperf. *ἐβουλόμην* or *ἡβουλόμην*, Perf. Pass. *βεβούλημαι*, A. Pass. *ἐβουλήθην* or *ἡβουλήθην*, F. Mid. *βουλήσομαι*, 2 Perf. *βέβουλα* comp. in Homer *προβέβουλα*. (§§ 96. 18, 10 : 78. N. 1.) From the simple Present come Pres. Pass. *βόλομαι*, 2d pers. plur. *βόλεισθε*.

ΒΟΩ, see *βοῶν*, *βόσκω*.

ΒΡΑΧΩ, *crash*, *rattle*, 2 A *ἔβραχον*.

ΒΡΟΩ, see *βιβρώσκω*.

βροῦχάομαι (*ΒΡΥΧΩ*), *roar*, *ἦσομαι*, *ἡσάμην*, Perf. *βέβρυχα* synonymous with the Present. (96. 10.)

Γ.

γαμῖω (*ΓΑΜΩ*), *marry*, F. *γαμῶ*, A. *ἔγημα*, (later *ἐγάμησα*), Perf. *γεγάμηκα*, Perf. Pass. *γεγάμημαι*, A. Pass.

ἐγαμήθην, Part. fem. also *γαμεθεῖσα*, F. Mid. *γαμέουσομαι* (in Homer). (§§ 96. 10. 95. N. 2 : 102. N. 5.)

ΓΑΩ, see *ΓΙΓΝΩ*.

γεῶνω and *γεγωνέω* (*ΓΩΝΩ*), *call aloud*, 2 Perf. *γέγωνα* synonymous with the Pres.

γεῖνομαι (*ΓΕΝΩ*), *beget*, *bring forth*, am born, A. Mid. *ἐγεινάμην* *begat*, *brought forth*. (§ 96. 18.)

γέντο, see *γίγνομαι*, *ΕΑΩ*.

ΓΕΝΩ, see *γίγνομαι*.

γηθῖω (*ΓΗΘΩ*), *rejoice*, *ἦσω*, *ἦσα*, 2 Perf. *γέγηθα* synonymous with the Present. (§ 96. 10.)

γηράσκω and *γηράω*, *grow old*, *ἄσω*, *ἄσα*, *ἄκα*, *ἄσομαι*. From *ΓΗΡΗΜΙ*, 2 A. *ἐγήρην*, *γηρᾶναι*, *γηράς*. (§ 117. 12.)

ΓΙΓΝΩ (*ΓΕΝΩ*, *ΓΑΩ*), *produce*, *cause to exist*, Perf. Mid. *γεγένημαι*, Pass. *ἐγενήθην*, F. Mid. *γενήσομαι*, 2 Perf. *γέγονα* (poetic also *γέγαα*), 2 A. Mid. *ἐγενόμην*. Mid. *γίγνομαι* or *γίνομαι*, *produce myself*, *make myself*, *become*. (§§ 96. 1, 5, 10, 19 : 26. 1.)

The 2 Perf. *γέγαα* is inflected, as far as it goes, like *βέβηα* (§ 91. N. 7.)

NOTE. For 2 A. Mid. 3d pers. sing. *ἰγίνετο*, we find *ἰγίνετο* or *γίνετο*. (§ 92. N. 4.)

γινώσκω (*ΓΝΩΩ*), later *γινώσκω*, *know*, A. *ἔγνωσα* (chiefly in composition), Perf. *ἔγνωκα*, Perf. Pass. *ἔγνωσμαι*, A. Pass. *ἐγνώσθην*, F. Mid. *γνώσομαι*. From *ΓΝΩΜΙ*, 2 A. *ἐγνων*,

γνώ, γνῶην, γνῶθι, γνῶναι, γνούς. (§§ 96. 1, 8: 76. N. 2: 107. N. 1: 109. N. 1: 117. 12.)

γοάω (ΓΟΩ), bewail, regular. Imperf. also ἔγοον. From ΓΟΗΜΙ, Inf. Epic γοήμεναι. (§§ 96. 10: 117. N. 17.) ΓΩΝΩ, see γηγώνω.

Δ.

δαινύω or δαίω, give to eat, entertain, F. δαίω, A. ἔδαισα, A. Pass. ἐδαιόθην, A. Mid. ἐδαιόμην. Mid. δαίνυμαι, feast, Opt. 3d pers. sing. δαίνυτο. (§§ 96. 9: 109. N. 1: 117. N. 7.)

δαίω (ΔΑΩ), divide, Perf. Pass. δέδασμαι, 3d pers. plur. δεδάσθαι (in Homer), F. Mid. δάσσομαι, A. Mid. ἔδασάμην. (§§ 96. 18: 107. N. 1: 95. N. 1.)

δαίω (ΔΑΩ), burn, 2 Perf. δέδθα, 2 A. Mid. ἔδαόμην. Mid. δαίομαι, am on fire, burn. (96. 18.)

δάκνω (ΔΑΚΩ), bite, Perf. δέδθα, Perf. Pass. δέδηγμαι, A. Pass. ἐδήχθην, F. Mid. δήξομαι, 2 A. ἔδακον. (§ 96. 5, 18.)

δαμάω (ΔΑΜΩ), subdue, tame, δαμάσσω, ἐδάμυσσα, Perf. δέδμηκα, δέδμημαι, A. Pass. ἐδμήθην, 2 A. Pass. ἔδάμην. (§§ 96. 10, 17: 95. N. 1.)

δάμνημι (δαμάω), Pass. δάμνημαι, = preceding. (§ 96. 5.)

δαρθάνω (ΔΑΡΘΩ), sleep, Perf. δεδάρθηκα, A. Pass. ἐδάρθην, F. Mid. δαρθήσομαι, 2 A. ἔδαρθον or ἔδραθον. (§§ 96. 7, 10: 26. 2: 11.)

δατέομαι, divide, share, A. Mid. ἐδατέαμην. (§ 104. N. 1.)

ΔΑΩ, see δαίω.

ΔΑΩ, cause to learn, teach, Perf. δεδάηκα have learned, Perf. Pass. δεδάημαι, F. Mid. δαήσομαι, 2 A. ἔδασον, 2 Perf. δέδασα have learned, 2 A. Pass. ἐδάην I learned. From ΔΕΔΑΩ, Pass. δεδάομαι. (§ 96. 10, 11.)

δεδίσκομαι or δεδίσσομαι, = δεδίδομαι.

δεῖ (δέω), it behooves, one must, Impersonal, F. δεήσει, A. ἐδέησε.

δεδίσσομαι or δειδίττομαι (δίω), frighten, scare, A. Mid. ἐδεῖδιξάμην. (§§ 96. 11, 8, 3: 76. N. 4.)

δεῖδω, see ΔΕΙΩ.

δείκνυμι (ΔΕΙΚΩ), show, F. δείξω, A. ἔδειξα, Perf. Pass. δέδειγμαι, A. Pass. ἐδείχθην. (§ 96. 9.)

The Ionic has δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην.

ΔΕΙΩ or δίω or δεῖδω, fear, A. ἔδισα (in Homer ἔδδισα), Perf. δέδοικα am afraid, F. Mid. δέισομαι, 2 Perf. δέδια am afraid. (§§ 96. 18, N. 14: 98. N. 3: 79. N. 3.)

NOTE. Forms without the connecting vowel, 2 Perf. διδμι, διδισι, Imperat. διδιδι, 2 Pluperf. διδιδιμιν. (§§ 91. N. 6: 76. N. 4: 88. N. 1.)

δέμω, build, A. ἔδειμα, Perf. δέδμηκα, A. Mid. ἐδειμάμην. (§ 96. 17.)

δίομαι, see δῖω, want.

δίρομαι, see, 2 A. ἔδρακον, 2 Perf. δέδορκα, A. Pass.

ἰδέσθην, 2 A. Pass. ἰδράκην.
(§§ 96. 19, 17 : 26. 2.)

δέχομαι, *receive*, δέδιγμαι, ἰδέ-
σθην, δέχομαι, ἰδέσθην, regu-
lar.

NOTE. FORMS without the con-
necting vowel, 2 A. Mid. ἰδίγμαι,
ἰδικο, (for ἰδίγμαι, ἰδικο,) Im-
perf. ἰχθαι (for ἰχίεσθαι, *Part.*
ἰγμιναι as Present. (§§ 92. N. 4 :
9. 1 : 7 : 11.)

δέω (rarely διδήμι), *bind*, ἦσω,
ἦσα, εἶα, εἶμαι, εἶθην, 3d F.
δεδήσομαι. (§§ 95. N. 2 :
96. 1 : 116. R.)

δέω, *am wanting to, want*, F.
δεήσω, A. ἐδέησα, A. Pass.
ἐδεήσθην, F. Mid. δεήσομαι.
Mid. δέομαι, *want, need,*
pray, beseech. (§ 96. 10.)

For A. 3d pers. sing.
ἐδέησεν, Homer has δῆσεν.

ΔΗΚΩ, see δάκνω.

δήω (ΔΑΩ), as Future, *shall*
find.

διδάσκω (ΔΙΔΑΧΩ), *teach*, F.
διδάξω (poetic also διδασκή-
σω), A. ἐδίδαξα (poetic also
ἐδιδάσκησα), Perf. δεδίδαχα,
Perf. Pass. δεδιδάχμαι, A.
Pass. ἐδιδάχθην. (§ 96. 10,
N. 10.)

διδήμι, see δέω, *bind*.

διδράσκω (ΔΡΑΩ), *run away*,
Perf. δέδρακα, F. Mid. δράσο-
μαι. From ΔΡΗΜΙ, 2 A.
ἰδρᾶν, δρῶ, δρᾶιν, δρᾶθι,
δρᾶναι, δράς. (§§ 96. 1, 8 :
117. 12.) This verb occurs
only in composition.

δίδομι and διδώ (ΔΟΩ), *give*,
F. δώσω, A. ἔδωκα, Perf.
ἔδωκα, Perf. Pass. δέδομαι,
A. Pass. ἰδόσθην, A. Mid. ἰδω-

κάμην (not Attic), 2 A. ἔδων,
δῶ, δούην, δόθι or δός, δούναι,
δούς, 2 A. Mid. ἰδόμην.
(§§ 96. 1 : 117 : 104. N. 2 :
95. N. 2.)

διζῶ, *seek*, F. Mid. διζήσομαι.
Mid. διζήμαι, *seek*, retains
the η throughout, as *Part.*
διζιόμενος. (§§ 96. 10 : 117.
3.)

ΔΙΚΩ, *cast, fling*, 2 A. ἔδικον.
δίω, see ΔΕΙΩ, δειδίσκομαι.

ΔΜΑΩ, ΔΜΕΩ, see δαμάω,
δέμω.

δοάται or δέαται, *it seems*, Im-
personal, A. Mid. δοάσσα-
το, *Subj.* δοάσσειται, *Epic.*
(§§ 102. N. 5 : 86. N. 3.)

δοκίω (ΔΟΚΩ), *seem, think*,
F. δόξω, A. ἔδοξα, Perf. Pass.
δέδογμαi. The regular forms
δοκήσω, ἦσα, ἦμαι, are not
common. (§ 96. 10.)

δουπέω (ΔΟΥΠΩ), *resound*,
sound heavily, A. ἐδούπησα
(also ἐγδούπησα), 2 Perf. δέ-
δουπα. (§ 96. 10.)

NOTE. The A. ἰγδύσθηκα comes
from ΓΔΟΥΠΕΩ, which is formed
after the analogy of κτυπίω from
ΤΥΠΩ. (§ 7.)

ΔΡΑΜΩ or ΔΡΕΜΩ, Perf. δε-
δράμηκα, Perf. Pass. δεδρά-
μημαι (little used), 2 A. ἔδρα-
μον, 2 Perf. δεδρομα (*Epic*),
F. Mid. δραμοῦμαι, = τρέχω,
which see. (§ 96. 10, 19.)

δύναμαι (ΔΤΝΑΩ, ΔΤΝΗΜΙ),
am able, can, Imperf. ἔδυνά-
μην or ἠδυνάμην, Perf. Pass.
δεδύνημαι, A. Pass. ἐδυνήσθην
or ἠδυνήσθην (and ἐδυνάσθην),
F. Mid. δυνήσομαι, A. Mid.
(in Homer) ἐδυνήσάμην.

(§§ 78. N. 1 : 95. N. 2 : 109. N. 1.)

δύω and **δύνω**, *enter, set, cause to enter*, F. **δύσω**, A. **ἔδῦσα**, Perf. **δέδῦκα**, A. Pass. **ἐδῦθην**, F. Mid. **δύσομαι**, A. Mid. **ἐδυσάμην** (Epic also **ἐδυσόμην**), Part. **δυσόμενος** as Present, *setting*. From **ΔΤΜΙ**, 2 A. **ἔδῦν**, **δῦω**, **δῦην**, **δῦθι**, **δύναι**, **δύς**. (§§ 96. 5 : 95. N. 2 : 85. N. 2 : 117. 12, N. 7.)

E.

ἑάφθῃ or **ἑάφθη**, *was fastened*, Aor. Pass. 3d pers. sing., found only in Homer.

ἐγείρω (**ΕΓΕΡΩ**), *wake, rouse*, F. **ἐγερῶ**, A. **ἡγείρα**, Perf. **ἐγήγερα**, Perf. Pass. **ἐγήγερμαι**, A. Pass. **ἡγέρθην**, 2 Perf. **ἐγρήγορα** *am awake*, 2 A. **ἐγρόμην**, **ἐγροίμην**, **ἔγρεο** (Epic), **ἐγρέσθαι**. Mid. **ἐγείρομαι** *rise*. (§§ 96. 18 : 81 : 26. 1.)

ΕΙΔΩ (**ΙΔΩ**), *see*, F. **εἰδήσω** (rare) *shall know*, F. Mid. **εἶσομαι** *shall know*, A. Mid. **εἰσάμην** *seemed*, 2 A. **εἶδον** (rarely **ἴδον**) *saw*, **ἴδω**, **ἴδοιμι**, **ἴδε** and **ιδέ**, **ιδεῖν**, **ιδών**, 2 A. Mid. **εἰδόμην** *saw*, **ἴδωμαι**, **ἴδοιμην**, **ἴδου** (as interjection, **ἴδου**, *behold!*), **ἰδέσθαι**, **ἰδόμενος**, 2 Perf. **οἶδα** *know*, **εἰδῶ**, **εἰδείην**, **ἴσθι**, **εἰδέναι**, **εἰδώς**, 2 Pluperf. **ᾔδειν** *knew*. Pass. **εἶδομαι**, *seem, resemble*. (§§ 96. 18, 10, N. 14 : 93. N. 2 : 80. N. 4.)

The 2 Perf. **οἶδα**, and 2 Pluperf. **ᾔδειν**, are inflected as follows :

Perfect 2.

IND. S.	οἶδα	D.	ἴσμεν	P.	ἴμεν
	οἶσθα		ἴστον		ἴστε
	οἶδε(ν)		ἴστον		ἴσασι(ν)
SUBJ. S.	εἰδῶ , εἰδῆς , εἰδῆ ,	D.	εἰδήτον ,	P.	εἰδῶμεν , εἰδήτε ,
	εἰδῶσι(ν) .				εἰδῶσι(ν) .
OPT. S.	εἰδείην , εἰδείης , εἰδείη ,	D.	εἰδείητον ,		εἰθειντήν , P.
	εἰδείημεν , εἰδείητε , εἰδείησαν .				
IMP. S.	ἴσθι	D.	ἴστον	P.	ἴστε
	ἴστω		ἴστων		ἴτωσαν

NOTE 1. The Attic reduplication of **ἐγρήγορα** is anomalous.

NOTE 2. Homer has 2 Perf. 3d pers. plur. **ἰγρηγίεθαι** for **ἰγρηγίεσαι**, as if from **ΕΓΓΡΘΩ**.

NOTE 3. Forms without the connecting vowel, 2 Perf. Imperat. 2d pers. plur. **ἰγρήγεθι**, **ἰγρηγίεθαι**, with the terminations of the Passive, **εθι**, **εθαι**.

ἔδω, see **ἐσθίω**.

ΕΛΩ, see the following.

ἕζομαι (**ΕΛΩ**), *seat myself, sit*, Imperf. **ἐζόμην**, A. Pass. **ἕσθην** (later), 2 F. Mid. **ἐδοῦμαι**. (§§ 96. 4 : 114. N. 2.) This verb is chiefly used in the compound **καθεζομαι**, which see.

ἐθέλω or **θέλω**, *will*, F. **ἐθελήσω** or **θελήσω**, A. **ἠθέλησα**, Perf. **ἠθέληκα**. (§ 96. 10.)

ἔθω, *am accustomed*, 2 Perf. **εἴωθα** (Ionic **ἔωθα**) synonymous with the Present. (§§ 96. 19 : 80. N. 3, R. 1.)

INF. *εἰδέναι*.

PART. *εἰδώς, υἷα, ός, G. ότος*.

Pluperfect 2.

<i>S. ἥδην, ἥδη</i>	<i>D. ἥδαιμεν, ἥσμεν</i>	<i>P. ἥδαιμεν, ἥσμεν</i>
<i>ἥδεις, ἥδειςθα,</i>	<i>ἥδειτον, ἥστον</i>	<i>ἥδειτε, ἥστε</i>
<i>ἥδησθα</i>		
<i>ἥδει, ἥδη, ἥδην</i>	<i>ἥδείτην, ἥστιν</i>	<i>ἥδισαν, ἥσαν</i>

NOTE 1. Perfect. IND. 2d pers. sing. *ᾔσθαι* stands for *αἶσθαι*. (§§ 84. N 6 : 91. N. 6 : 10. 2.) In the dual and plural, the forms *ἴστων, ἴσμεν, ἴστε*, stand for *ἰδτων, ἰδμιν, ἰδτε*. (§ § 91. N. 6 : 10, 1, 3.)

SUBJ. and OPT. *εἰδῶ, εἰδείην*, come from ΕΙΔΕΩ, whence also the F. *εἰδήτω*. (§ 91. N. 6.)

IMP. *ἴσθι, ἴστω, &c.* for *ἰδθι, ἰδτω, &c.* (§§ 91. N. 6 : 88. N. 1 : 10. 3.)

Pluperfect. For 1st pers. sing. *ἥδη*, and 3d pers. sing. *ἥδη* or *ἥδην*, see above (§ 85. N. 4.) — For 2d pers. sing. *ἥδισθα* or *ἥδησθα*, see above (§§ 84. N. 6 : 85. N. 4.) — For the syncopated forms *ἥσμεν, ἥστε, ἥσαν*, see above (§§ 91. N. 6 : 10. 1, 2, 3.)

NOTE 2. The regular forms of the Perfect *αἶδας, αἶδαμιν, αἶδατον, αἶδατι, αἶδασι*, belong chiefly to the later Greek

NOTE 3. DIALECTS. Perfect. IND. 1st pers. plur. Epic and Ionic *ἴδμεν* for *ἴσμεν*.

INF. Epic *ἴδμεναι* for *ἰδέμεναι* for *εἰδέναι*. (§ 89. N. 1.)

Pluperfect. Epic and Ionic *ἡἰδιν, ης, υ* or *η*, plur. *ἡἰδιμιν, ιναι*, 3d pers. *ἴσαν*. (§ § 85. N. 4 : 91. N. 6 : 10. 2.) Here the prefix *η* seems to be the syllabic augment lengthened. (§ 80. N. 2.) — For 3d pers. sing. *ἥδου*, Herodotus (1, 45) has *ἡἰδι*.

εἶκω, scem, resemble, 2 Perf. *ἔοικα*, sometimes *εἶκα* (Ionic *οἶκα*), synonymous with the Present, 2 Pluperf. *ἐώκειν*. (§§ 96. N. 14 : 80. N. 2, 3, 4.)

For 2 Perf. 3d. pers. plur. *εοίκασι* we sometimes find *εἶξασι*.

NOTE. Forms without the connecting vowel, 2 Perf. *ἰογμαι, ἴκτων*, for *ἰοίκαμιν, ἰοίκατον*, 2 Pluperf. *ἰκστην* for *ἰοκείσσην*. (§ § 91. N. 6 : 9. 1.)

The epic poets have also *ἥκτω* or *ἴκτω* for *ἰώκω*, with the Passive termination *ω* (§ 84. 2).

εἵλλω or *εἵλω* or *εἰλίω* (EΛΩ), *roll up, drive to*, F. *εἰλήσω*, A. *εἵλῃσα*, *Inf.* also *ἔλσαι* or *ἐέλσαι*, *Part.* also *ἔλσας*, Perf. *εἵληκα*, Perf. Pass. *εἵλημαι, ἔελμαι*, A.Pass. *εἰλήθην*, 2 A. Pass. *εἰλήην, Inf.* *ἀλήηναι, Part.* *ἀλείς*. (§§ 96. 18, 10, 6 : 104. N. 6 : 80. N. 2.)

NOTE. The form *ἰόλητο* for Pluperf. Pass. 3d pers. sing. *εἰλήτο*, is formed as follows : EΛΩ, OΛΕΩ, ὀλήμην, ἰολήμην, -ησο, ἰόλητο. (§ § 96. 13 : 80. N. 2.)

εἵμαρμαι, see MEIPΩ.

εἰμί (ΕΩ, ΕΞΩ), *am*, ὦ, εἶην, ἔσθι, εἶναι, ὦν, Imperf. ἦν (sometimes ἦμην), F. ἔσομαι, ἔσοίμην, ἔσεσθαι, ἐσόμενος.

Present.

IND. <i>S.</i> εἰμί	<i>D.</i> ἐσμέν	<i>P.</i> ἐσμέν
εἶς, εἷ	ἐστόν	ἐστέ
ἐστί(ν)	ἐστόν	εἰσί(ν)
SUBJ. <i>S.</i> ὦ, ἦς, ἦ,	<i>D.</i> ὦμεν, ἦτον, ἦτον,	<i>P.</i> ὦμεν, ἦτε, ὦσι(ν).
OPT. <i>S.</i> εἶην, εἶης, εἶη,	<i>D.</i> εἶημεν, εἶητον, εἶήτην,	<i>P.</i> εἶημεν,
εἶητε, εἶησαν or εἶεν.		
IMP. <i>S.</i> ἔσθι	<i>D.</i> ἔστων	<i>P.</i> ἔσθε
ἔστω	ἔστων	ἔστωσαν, ἔστων
INF. εἶναι, <i>to be.</i>		
PART. ὦν, οὔσα, ὦν, G. ὄντος, <i>being.</i>		

Imperfect.

<i>S.</i> ἦν, ἦ	<i>D.</i> ἦμεν	<i>P.</i> ἦμεν
ἦς, ἦσθα	ἦτον, ἦστον	ἦτε, ἦστε
ἦ, ἦν	ἦτην, ἦστην	ἦσαν

Future.

IND. <i>S.</i> ἔσομαι, ἔσῃ or ἔσει, ἔσεται or ἔσται,	<i>D.</i> ἐσόμεθον,
ἔσεσθον, ἔσεσθον,	<i>P.</i> ἐσόμεθα, ἔσεσθε, ἔσονται.
OPT. <i>S.</i> ἐσοίμην, ἔσοιο, ἔσοιτο,	<i>D.</i> ἐσοίμεθον, ἔσοισθον, ἐσού-
σθην, <i>P.</i> ἐσοίμεθα, ἔσοισθε, ἔσονται.	
INF. ἔσεσθαι, <i>to be about to be.</i>	
PART. ἐσόμενος, η, ον, <i>about to be.</i>	

NOTE 1. Present IND. The 2d pers. sing. εἶ belongs to the Middle voice. (Compare φιλείμαι, 2d pers. φιλή or φιλείν contracted φιλεῖ.) — The forms ἔσθι, ἐσμέν, ἐστόν, ἐστί come from the original ΕΞΩ. — The 3d pers. plur. εἰσί is formed from ΕΩ after the analogy of τιθῶσι from τίθημι.

SUBJ. and OPT. ὦ, εἶην are formed from ΕΩ after the analogy of τιθῶ, τιθῶν, from τίθημι.

IMP. ἔσθι, ἔστω, &c. come from the original ΕΞΩ. In the 2d pers. sing. the radical vowel ε becomes ι.

PART. ὦν, οὔσα, ὦν, stands for ἰών, ἰούσα, ἰόν. (See next Note.)

Imperfect. The 1st pers. sing. ἦ is contracted from ἦα. (See next Note.) — For the 2d pers. sing. ἦσθα, see above (§ 84. N. 6.) — The 3d pers. sing. ἦν is contracted from ἦεν. (See next Note.) — The forms ἦστον, ἦστην, ἦστε, come from the original ΕΞΩ.

NOTE 2. DIALECTS. Present. IND. 1st pers. sing. Doric ἐμῖ for εἰμί. — 2d pers. sing. old ἐσθι for εἶς, from the original ΕΞΩ. (§ 84. N. 6.) — 3d pers. sing. Doric ἐσθι, not to be confounded with the 3d pers. plur. —

1st pers. plur. Ionic *εἰμίν*, poetic *ἐμίν*. — 3d pers. plur. Ionic *ἔασι* (*ἔασι* from *εἰθῆσι*), Doric *ἐντί* (§ 117. N. 17).

SUBJ. uncontracted *ἴω*, *ἴης*, *ἴη*, *ἴωμιν*, *ἴητε*, *ἴωσι(ν)*, Ionic.

OPT. uncontracted *ἴοιμι*, *ἴοις*, *ἴω*, &c. Ionic.

IMPER. 2d pers. sing. *ἴε*, after the analogy of the Middle. — 3d pers. sing. *ἴτω* for *ἴτωε*.

INF. Epic *ἴμμεναι*, *ἴμμεν*, *ἴμεναι*, *ἴμεν*, Doric *ἡμιν*, *ἡμιν*. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic *ἴα* or *ἡα*, *ἴω*, *ἴεον*. (§ 85. N. 5.) —

2d pers. sing. Ionic *ἴαι*, *ἴαις*, Epic *ἴησθα*. (§ § 84. N. 6 : 85. N. 5.) —

3d pers. sing. Ionic *ἡ(ν)*, *ἴεα*, Epic *ἴη*, *ἡ*, Doric *ἡ*. (§ 80. N. 2.) —

3d pers. plur. Ionic and Doric *ἴεαν*.

NOTE 3. The 3d pers. sing. *ἴεσι* takes the ACCENT on the penult, *ἴεσι*, when it signifies *he, she, or it exists*. Also when it comes after *εἰ*, *ὅτι*, *ὥς*, *ἀλλ'* (for *ἀλλά*), and *τοῦτο* (for *τοῦτο*) ; as *ὅτι ἴεσι*, *ἀλλ' ἴεσι*.

εἰμι (*ἴω*, *ἔω*, *εἰώ*), *go, shall go*, *ἴω*, *ἴοιμι* or *ἴοιην*, *ἴθι*, *ἴέναι*, *ἴών*, Imperf. *ἡῖεν*, F. Mid. *εἰσομαι* (Epic), A. Mid. (Epic) *εἰσάμην*. (§ § 96. 18 : 87. N. 2.)

The Present and Imperfect are inflected as follows :

Present.

IND. S. <i>εἰμι</i>	D. <i>ἔμεν</i>	P. <i>ἔμεν</i>
<i>εἶς</i> , <i>εἷ</i>	<i>ἔτον</i>	<i>ἔτε</i>
<i>εἰσι(ν)</i>	<i>ἔτον</i>	<i>ἔασι(ν)</i>
SUBJ. S. <i>ἴω</i> , <i>ἴης</i> , <i>ἴη</i> , <i>D. ἴωμεν</i> , <i>ἴητον</i> , <i>ἴητον</i> , <i>P. ἴωμεν</i> , <i>ἴητε</i> , <i>ἴωσι(ν)</i> .		
OPT. S. <i>ἴοιμι</i> , <i>ἴοις</i> , <i>ἴω</i> , <i>D. ἴοιμεν</i> , <i>ἴοιτον</i> , <i>ἴοιτην</i> , <i>P. ἴοιμεν</i> , <i>ἴοιτε</i> , <i>ἴοιεν</i> .		
IMP. S. <i>ἴθι</i> , <i>εἷ</i>	D. <i>ἔτον</i>	P. <i>ἔτε</i>
<i>ἴτω</i>	<i>ἔτων</i>	<i>ἔτωσαν</i> or <i>ἴόντων</i>
INF. <i>ἴέναι</i> .		
PART. <i>ἴών</i> , <i>ἴούσα</i> , <i>ἴόν</i> , G. <i>ἴόντος</i> .		

Imperfect.

S. <i>ἡῖεν</i>	D. <i>ἡῖμεν</i> , <i>ἡῖμεν</i>	P. <i>ἡῖμεν</i> , <i>ἡῖμεν</i>
<i>ἡῖς</i> , <i>ἡῖσθα</i>	<i>ἡῖτον</i> , <i>ἡῖτον</i>	<i>ἡῖτε</i> , <i>ἡῖτε</i>
<i>ἡῖν</i> , <i>ἡῖν</i>	<i>ἡῖτην</i> , <i>ἡῖτην</i>	<i>ἡῖσαν</i>

NOTE 1. Present. IND. The 2d pers. sing. *εἷ*, like *εἷ* from *εἰμί*, follows the analogy of the Middle. — The 3d pers. plur. *ἔασι* follows the analogy of *εἰθῆσι* from *εἰθῆμι*. (§ 117. N. 2.)

IMP. 2d pers. sing. *εἷ* is used only in composition, as *ἔξει* for *ἔξειθι* from *ἔξεμι*. (Compare § 117. N. 8.)

INF. *ἴναι* comes from the imaginary *ΙΕΩ*, *ΙΗΜΙ*, after the analogy of *εἰθῆναι* from *εἰθῆμι*, *εἰθῆμι*.

Imperfect. The forms *ἡῖν*, *ἡῖς*, &c. follow the analogy of the Pluperfect Active.

NOTE 2. DIALECTS. Present. ION. 2d pers. sing. Epic *ἄρθῃ* for *ἄρῃ*. (§ 84. N. 6.)

ION. Epic *ἴμεται* or *ἴμεν*, without the connecting vowel *ε*. (§ 89. N. 1.)

Imperfect. 1st pers. sing. Ionic *ἦα*, *ἦε*, Epic *ἦον*, *ἦεν*. The Ionic forms are often used by the Attics. — 3d pers. sing. Ionic *ἦε*, Epic *ἦε*. — 3d pers. dual Epic *ἦεν*. — 1st pers. plur. Epic *ἦομεν*. — 3d pers. plur. Ionic *ἦσαν*, Epic *ἦσαν*, *ἦσαν*.

εἴξαι, see *εἴκω*.

ΕΙΠΩ (*ΕΠΩ*), *say*, A. *εἶπα*, 2 A. *εἶπον*, *εἶπω*, *εἶποιμι*, *εἶπέ*, *εἶπεν*, *εἶπών*. (§§ 96. 18: 104. N. 1: 93. N. 2.) From *ΠΕΩ* (which see), Perf. *εἶρηκα*, Perf. Pass. *εἶρημαι*, A. Pass. *ἐρόρήθην* or *ἐρόρέθην*, 3 F. *εἶρήσομαι*. From *εἶρω*, F. *ἐρέω* *ἐρῶ*.

The epic poets have also

2 A. *εἶπον* (§ 80. N. 2.)

εἰργνῆμι or *εἰργω* (old *εἶργω*, *εἰργω*), *inclose*, *include*, *shut in*, F. *εἶρξω*, A. *εἶρξα* or *εἶρξα*, Perf. Pass. *εἶργμαι* or *εἶργμαι* or *εἶργμαι*. (§§ 96. 18, 9: 80. N. 5.)

εἶρω (*ΕΡΩ*), F. *ἐρέω* *ἐρῶ*, = *ΕΙΠΩ*, which see. (§ 96. 18.)

εἵσκω or *ἵσκω* (*εἴκω*), *liken*, *compare*, Imperf. *ἥισκον* or *ἵσκον*. (§ 96. 14.)

εἴωθα, see *εἴθω*.

εἰλάνω (rarely *εἰλάω*), *drive*, *march*, F. *εἰλάσω* or *εἰλῶ*, A. *ἤλασα*, Perf. *εἰλήλακα*, Perf. Pass. *εἰλήλαμαι*, later *εἰλήλασμαι*, A. Pass. *ἤλάθην*, later *ἤλάσθην*. (§§ 96. N. 13: 95. N. 1: 102. N. 2: 107. N. 1: 109. N. 1.)

ΕΛΕΤΘΩ (*ΕΛΘΩ*), F. Mid. *ελεύσομαι*, 2 A. *ἤλυθον* commonly *ἤλθον*, *ἔλθω*, *ἔλθοιμι*, *ἐλθέ*, *ἐλθεῖν*, *ἐλθών*, 2 Perf.

ἐλήλυθα (rarely *ἤλυθα*), = *ἔρχομαι*, which see. (§§ 96. 18: 26. 1: 93. N. 2.)

NOTE. Homer has 2 Perf. *εἰλήλουθα*, 1st pers. plur. *εἰλήλουθαμεν* for *εἰληλούθαμεν*. (§§ 96. N. 14: 81: 91. N. 6.)

ἐλπώ, *cause to hope*, *give hope*, 2 Perf. *ἐλοπα* as Present, 2 Pluperf. *ἐώλπειν* as Imperfect. Mid. *ἐλπομαι*, *cause myself to hope*, simply *I hope*. (§ 80. N. 2, 3.)

ΕΛΩ, F. *ἐλῶ* (rare), 2. A. *ἐλόν*, *ἔλω*, *ἐλοιμι*, *ἔλε*, *ἐλῖν*, *ἐλόν*, 2 A. Mid. *ἐιλόμην* (Alexandrian *εἰλάμην*), = *αἰρέω*, which see. (§§ 80. N. 1: 85. N. 2.)

NOTE. It may be supposed that *ΕΛΩ* was originally *ΕΕΛΩ*, of which the 2 A. Mid. 3d. pers. sing., without the connecting vowel, would be *Εἴλετο* or *Εἴντε* (like *βίΝτιστος* for *βίΔτιστος*). The form *Εἴντε* was finally changed into *γίντε*, he seized, which is found in Homer. (§§ 1. N. 3: 92. N. 4.)

ΕΛΩ, see *εἴλλω*.

ΕΝΕΓΚΩ (*ΕΝΕΚΩ*), A. *ἤνεγκα*, Perf. *ἐνήνοχα*, Perf. Pass. *ἐνήνεγμαι*, A. Pass. *ἠνέχθην*, 2 A. *ἤνεγκον*, = *φέρω*, which see. (§ 96. 6: 104. N. 1: 98. N. 2: 81.)

ΕΝΕΘΩ, *float*, *lie on*, *sit*, 2 Perf. *ἐνήνοθα*. (§§ 96. 19: 81.)

ΕΝΕΚΩ, see *ΕΝΕΓΚΩ*.

ἐνέπω or **ἐννέπω** or **ΕΝΙΠΩ** or **ΕΝΙΣΠΩ** (*én, EΠΩ*), F. *ἐν-σπῆσω* or *ἐνίψω*, 2 A. *ἐνισπον*, poetic, = **ΕΙΠΩ**, which see. (§ 96. 14, 16, 10.)

ἐνέπτω or **ἐνίσσω** (**ΕΝΙΠΩ**), *chide*, 2 A. *ἐνένῑπον* and (as if from **ΕΝΙΠΑΠΩ**), *ἡνέπα-πον*. (§ 96. 2, N. 1.)

ΕΝΙΣΠΩ, see **ἐνέπω**.

ἐννέπω, see **ἐνέπω**.

ἐννυμι (**ΕΩ**), *put on, clothe*, F. *ἔσω*, Perf. Pass. *εἶμαι* or *ἔσμαι*, Pluperf. Pass. *εἶμην* or *ἔσμην* or *ἔσμην*, A. Pass. *ἔσθην*, A. Mid. *ἔσάμην*, poetic. (§§ 96. 9 : 95. N. 1 : 107. N. 1 : 109. N. 1 : 80. N. 2.)

ἐόλητο, see **εἴλλω**.

ἐπαυρέω or **ἐπαυρῖσκομαι** (*ἐπί, αὐρέω, αὐρῖσκομαι*), *enjoy*, F. Mid. *ἐπαυρήσομαι*, 2 A. *ἐπηῦρον*, *ἐπαύρω*, *ἐπαυρεῖν*, 2 A. Mid. *ἐπηυρόμην*, *ἐπαύρω-μαι*, *ἐπαυρέσθαι* and *ἐπαύ-ρασθαι*.

ἐπίσταμαι (**ΕΠΙΣΤΑΩ**, **ΕΠΙ-ΣΤΗΜΙ**), *understand*, Imperf. *ἡπιστάμην*, A. Pass. *ἡπιστήθην* or *ἐπιστήθην*, F. Mid. *ἐπιστήσομαι*. (§§ 117 : 80. N. 4.)

ΕΠΩ, see **ΕΙΠΩ**.

ἔπω, *am occupied with, am busy*, Imperf. *εἶπον*, F. Mid. *ἔπομαι*, 2 A. *ἔσπον*, *σπῶ*, *σπεῖν*, *σπῶν*, 2 A. Mid. *ἔσπό-μην*, *σπῶμαι*, *σποίμην*, *σποῦ*, *σπέσθαι*, *σπόμενος*. Mid. *ἔπο-μαι*, *follow*. (§ 80. N. 1.)

The old poets have 2 A. Mid. *Subj.* *ἔπωμαι*, *Inf.*

ἔσπέσθαι, *Part.* *ἔσπόμενος*.

NOTE. It seems that **ἔπω** was

originally **ΣΕΠΩ**, whence 2 A. *ἔσιπον*, syncopated *ἔσπον*. (Compare *ὑς, εὖς, sus*; *ἵκμαι, sequor*; *ὑπέρ, super*; *ὑπό, sub*; *ἵ, se*; *ἡμισυ, semis*; *ἵζομαι* or rather *ἙΔΩ, sedeo*; *ἄλς, sal, salum*.)

ἐράω (poetic *ἔραμαι*, inflected like *ἵσταμαι*), *love, am in love with*, A. Pass. *ἡράσθην*, A. Mid. *ἡράσάμην* (poetic) *fell in love*. (§§ 95. N. 1 : 109. N. 1.)

ΕΡΙΩ or **ἔρδω**, see **ῥέζω**.

ἐρείπω (**ΕΡΙΠΩ**), *demolish, throw down*, *ἐρείψω*, *ἡρειψα*, *ἡρειψάμην*, 2 A. *ἡριπον* *fell down*, 2 Perf. *ἐρήριπα* *have fallen down*, Pluperf. Pass. 3d pers. sing. *ἐρέριπτο*. (§§ 96. 18 : 81. N.)

ἐρέω, see **ἔρομαι**.

ἐριδαίνω (**ΕΡΙΔΩ**), *quarrel, vie with*, A. Mid. *Inf.* *ἐριδήσα-σθαι*. (§ 96. 7, 10.)

ἔρομαι (**ΕΡΩ**), *Ionian ἔρομαι*, *Epic also ἐρέω, ask, inquire*, F. Mid. *ἐρήσομαι*, 2 A. Mid. *ἡρόμην*, *ἔρωμαι*, *ἐροίμην*, *ἐροῦ*, *ἐρέσθαι*, *ἐρόμενος*. (§ 96. 18, 10.)

The Present **ἔρομαι** is not Attic.

ἔρῳ (**ΕΡΩ**), *go forth, go to perdition*, F. *ἐρήσω*, A. *ἡρή-σθαι*. (§ 96. 6, 10.)

NOTE. From the simple Present comes the Homeric A. 3d pers. sing. *ἔρει*, in composition *ἀπείρει*, *he caused to go forth, he hurried away*. (§ 104. N. 6.)

ἐρυγάνω or **ἐρεύγομαι** (**ΕΡΥΓΩ**), *erectate*, 2 A. *ἡρυγον*. (§ 96. 7, 18.)

ἐρυθθαίνω, (**ΕΡΥΘΩ**), *make red*, F. *ἐρυθθήσω*, A. *ἡρύθησα*, Perf. *ἡρύθηκα*. (§ 96. 7, 10.)

ἐρύκω or **ἐρυκάνω** or **ἐρυκανάω**, *impede, keep*, 2 A. (Epic) **ἐρύκακον** (as if from *EPT-KAKΩ*), *Inf.* **ἐρυκακίειν**. (§§ 96. 7, 10: 89. N. 2.)

ἐρύω or **εἰρύω**, *draw*, **ἐρύσω**, Perf. Pass. **εἰρύμαι**, A. Mid. **εἰρύσάμην**. (§ 95. N. 2.) From *EIPTMI*, Pres. *Inf.* **εἰρύμεναι**, Pres. Pass. *Inf.* **εἰρυσθαι** or **ἐρυσθαι**, Imperf. Pass. 3d pers. sing. **εἶρυντο** or **ἐρυντο**, all Epic.

ἐρχομαι, *go, come*, Imperf. **ἤρχόμην**. From *EAETΘΩ* (which see), F. Mid. **ελεύσομαι**, 2 A. **ἤλυθον** commonly **ἦλθον**, **ἔλθω**, **ἔλθοιμι**, **ἔλθῃ**, **ἔλθῃν**, **ἔλθών**, 2 P. **ἐλήλυθα**.

EPΩ, see **ἐρομαι**, **ἐρόω**.

ΕΣΘΕΩ, Perf. Pass. *Part.* **ἐσθιμένος** or **ἡσθιμένος**, *η, on, clothed, dressed*.

ἐσθίω, poetic **ἔσθω** or **ἔδω**, *eat*, Perf. Pass. **ἐδήδεσμαι**, A. Pass. **ἡδέσθην**, 2 Perf. **ἔδηδα** (Epic). Pres. Pass. **ἔδομαι**, as F. Active, *shall eat*. From *ΦΑΓΩ* (which see), 2 A. **ἔφαγον**. (§§ 96. 10, 19, N. 8: 98. N. 2: 81: 107. N. 1: 109. N. 1.)

Homer has *Inf.* Act. **ἔμμεναι** (for **ἰδίμεναι**), and Perf. Pass. **ἰδήσομαι**. (§ 89. N. 1.)

ἔσπω (*EΠΩ*), used only in the *Imperat.* 2d pers. plur. **ἔσπετε** (poetic), = *EΠΩ*, which see. (§ 96. 14.)

εὐαδς, see **ἀνδάνω**.

εὐδω, *sleep*, Imperf. **ἠύδον**, F. **εὐδήσω**. (§ 96. 10.)

εὐρίσκω (*ΕΤΡΩ*), *find*, F. **εὐρήσω**, Perf. **εὐρηκα**, Perf. Pass. **εὐρημαι**, A. Pass. **εὐρέσθην**, 2 A. **εὐρον**, 2 A. Mid. **εὐρόμην** and, in writers not Attic, **εὐράμην**. (§§ 96. 8, 10: 95. N. 2: 85. N. 2.)

ἔχθω, *hate*, Perf. Pass. **ἤχθημαι**, F. Mid. **ἐχθήσομαι**, 2 A. Mid. **ἤχθόμην**. Pres. Pass. **ἐχθάρομαι** (later **ἐχθομαι**), used chiefly in the compound **ἀπεχθάνομαι**, *am hated*. (§ 96. 10, 7.)

ἔχω (*ΕΧΩ*), *have*, Imperf. **ἔχον**, F. **ἔξω**, 2 A. **ἔσχον**, **σχῶ**, **σχοίην**, **σχεῖν**, **σχών**, 2 A. Mid. **έσχόμην**, **σχῶμαι**, **σχοίμην**, **σχοῦ**, **σχέσθαι**, **σχόμενος**. (§§ 14. N. 5: 80. N. 1: 87. N. 2.) From *ΣΧΕΩ*, *ΣΧΗΜΙ*, 2 A. *Imperat.* **σχέε**. (§ 117. N. 11.)

The forms **σχέσω**, **ἔσχηκα**, **ἔσχημαι**, **ἔσχισθην**, which commonly are subjoined to **ἔχω**, in strictness belong to **ἔχωω**, which see.

NOTE 1. Homer has a 2 Perf. **ἔχωκα** (Il. 2, 218), formed as follows: **ἔχω**, *ΟΧΩ* (§ 96. 19), **ἔχα**, **ἔχωχα**, **ἔχωκα** contrary to the rule (§ 14. 3).

NOTE 2. It would seem that the original form of **ἔχω** was **ΣΕΧΩ**, whence 2 A. **ἔσιχον**, syncopated **ἔχον**. (Compare *ἔω*.)

ἔπω (rarely **ἐπέω**), *cook, boil*, F. **ἐψησώ**, A. **ἐψησα**. (§ 96. 10.)

ΕΩ, *am*, see **εἰμι**.

ΕΩ, *put on*, see **ἐννυμι**.

ΕΩ, *send*, see **ἔημι**.

ΕΩ, *place, cause to sit, set*, A. **εἶσα**, Perf. Mid. **ἤμει** *sit*, Pluperf. Mid. **ἤμην** *sat*, F. Mid. **εἶσομαι**, A. Mid. **εἰσάμην**. (§ 80. N. 1.)

The Perfect and Pluperfect Middle are inflected as follows :

Perfect Middle.

IND. S.	ἤμαι ἦσαι ἦται, ἦσται	D.	ἤμεθον ἦσθον ἦσθον	P.	ἤμεθα ἦσθε ἦνται
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SUBJ. ὦμαι, used only in the compound κάθημαι, which see.

OPT. οἶμην, only in the compound κάθημαι.

IMP. S.	ἦσο ἦσθω	D.	ἦσθον ἦσθων	P.	ἦσθε ἦσθωσαν
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INF. ἦσθαι.

PART. ἤμενος, η, ον, (§ 93. N. 1.)

Pluperfect Middle.

S.	ἤμην ἦσο ἦτο, ἦστο	D.	ἤμεθον ἦσθον ἦσθην	P.	ἤμεθα ἦσθε ἦντο
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NOTE 1. For the forms ἦσται, ἦσσε, see above (§ 107. N. 1.)

NOTE 2. For ἦνται, ἦνσε, the Ionic has ἴσται, ἴσσε. (§ 91. N. 2.)

ἔωνται, see ἔημι.

Z.

ζάω, live, ζήσω, ἔζησα, ἔζηκα, ζήσομαι. (§ 116. N. 2.)

From ΖΗΜΙ, Imperat. ζῆθι (sometimes ζῆ), Imperf. ἔζην. (§ 117. N. 8.)

ζεύγνυμι (ΖΤΓΩ), yoke, F.

ζεύξω, A. ἔζευξα, Perf. Pass.

ἔζευγμαi, A. Pass. ἔζευχθην,

2 A. Pass. ἐζύγην. (§ 96.

18, 9.)

ζώννυμι (ΖΩΩ), gird, F. ζάωω,

A. ἔζωσα, Perf. ἔζωκα, Perf.

Pass. ἔζωσμαι, A. Pass. ἐζώ-

σθην (§§ 96. 9 : 107. N. 1 :

109. N. 1.)

H.

ἤμαι, see ἔω, place.

ἡμί, say. The Imperfect ἦν, ἦ, is used chiefly in the formulas

ἦν δ' ἐγώ, said I; ἦ δ' ὅς, said he.

ἡμύω, bend down, regular. Homer has Perf. 3d pers. sing. ἡμύμυκε (in composition ὑπεμνήμυκε) for ἡμυκε. (§ 81.)

Θ.

ΘΑΝΩ, see θνήσκω.

θάσμαι and θηέσμαι, admire,

F. Mid. θηήσομαι, A. Mid.

ἐθησάμην and ἐθηησάμην.

(§ 96. 18, 10.)

θάπτω (ΘΑΦΩ), bury, θάψω,

ἔθαψα, τέθαμμαι, 2 A. Pass

ἐτάφην. (§§ 96. 2 : 14. 3.)

ΘΑΦΩ, am astonished, 2 A.

ἔταφον, 2 Perf. τέθηπα (con-

trary to § 14. 3) synonymous

with the Present. (§ 96. 18.)

ΘΑΣ, suckle, suck, A. Mid.

- ἰθυσάμην*. Pres. Mid. *Inf.* *θῆσθαι* (contracted from *θάσσεσθαι*, § 23. N. 1).
θῆλω, see *ἐθῆλω*.
ΘΕΡΩ, *warm*, F. Mid. *θέρσσομαι*, 2 A. Pass. *ἐθέρην*. Mid. *θέρομαι*, *warm myself*. (§ 103. N. 1.)
θέρω (*ΘΕΤΩ*), *run*, F. Mid. *θεύσσομαι*, *θευσοῦμαι*. (§§ 96. N. 12: 114. N. 1.)
θῆω, *put*, see *τίθημι*.
θιέομαι, see *θάομαι*.
θιγγάνω (*ΘΙΓΩ*), *touch*, F. Mid. *θίζομαι*, 2 A. *ἔθιγον*, *θιγέιν*, *θιγών*. (§ 96. 7.)
θνήσκω (*ΘΑΝΩ*), *die*, Perf. *τέθνηκα* *am dead*, 2 A. *ἔθανον*, 2 Perf. *τέθναα*, *τεθναλήν*, *τέθναθι*, *τεθνάναι*, *τεθνεώς* (Epic *τεθνηώς* or *τεθνειώς*), F. Mid. *θανοῦμαι*. From *ΤΕΘΝΗΚΩ*, F. *τεθνήξω*, *τεθνήξομαι*. (§§ 96. 17, 8, 11: 91. N. 7: 99. N.)
ἵημι and *ἰσώ* (*ΕΩ*), *send*, Imperf. *ἵην* or *ἰουν*, F. *ἥσω*, A. *ἦκα*, Perf. *εἶκα*, Perf. Pass. *εἶμαι*, A. Pass. *ἔθην* or *εἰθην*, 2 A. *ἦν* (not used in the sing. of the *Ind.*), *ῶ*, *εἶην*, *ἔθι* or *ἔς*, *εἶναι*, *εἶς*, 2 A. Mid. *ἔμην* or *εἰμην*, *ῶμαι*, *εἰμην*, *ἔσο* or *οὐ*, *ἔσθαι*, *ἔμενος*. (§§ 96. 1: 104. N. 2: 80. N. 1: 95. N. 2: 117. N. 11, 13.)
ΘΟΡΩ, see *θρώσκω*.
ΘΡΕΦΩ, see *τρέφω*.
ΘΡΕΧΩ, see *τρέχω*.
θρύπτω (*ΘΡΥΦΩ*), *crumble*, *θρύψω*, *ἔθρυψα*, 2 A. Pass. *ἐθρύφην*. (§§ 96. 2: 14 3.)
θρώσκω (*ΘΟΡΩ*), *leap*, *spring*, 2 A. *ἔθορον*, F. Mid. *θοροῦμαι*. (§ 96. 17, 18.)
ΘΥΩ, see *τύφω*.
θύω, *sacrifice*, *θύσω*, *ἔθυσα*, *τέθυκα*, *ἐτύθην*. (§§ 95. N. 2: 14. N. 3.)

I.

ιδρύω, *locate*, *ύσω*, *υσα*, *υκα*, *υμαι*, A. Pass. *ιδρύθην* and *ιδρύνθην*. (§ 95. 5.)

ΙΔΩ, see *ΕΙΔΩ*.

ἰσώ, see *ἵημι*.

ἵζω and *ἱζάνω* (*ΕΔΩ*), *seat*, *sit*, F. *ἵσω* and *ἰῶ*, A. *ἵσα*, F. Mid. *ἱήσομαι*. (§§ 96. 16, 4, 7, 10: 102. N. 1.)

The Present and Imperfect, and the Second Aorist Active and Middle are inflected as follows:

Present Active.	Present Passive and Middle.
IND. <i>S.</i> <i>ἵημι</i>	<i>S.</i> <i>ἵεμαι</i>
<i>ἵης</i>	<i>ἵεσαι, ἵη</i>
<i>ἵησι(ν)</i>	<i>ἵεται</i>
<i>D.</i> <i>ἵμεν</i>	<i>D.</i> <i>ἵμεθον</i>
<i>ἵετον</i>	<i>ἵεσθον</i>
<i>ἵετον</i>	<i>ἵεσθον</i>
<i>P.</i> <i>ἵμεν</i>	<i>P.</i> <i>ἵμεθα</i>
<i>ἵετε</i>	<i>ἵεσθε</i>
<i>ἵησι(ν), ἱᾶσι(ν)</i>	<i>ἵενται</i>

SUBJ. ἰῶ, like τιθῶ from
τίθημι.

OPT. ἰέην, like τιθείην.

IMP. S. ἰέθι, ἰέτω, D. ἰέ-
τον, ἰέτων, P. ἰετε,
ἰέτωσαν.

INF. ἰέναι.

PART. ἰείς, εἶσα, ἔν.

Imperfect Active.

S. ἴην, ἴης, ἴη, D. ἴμεν,
ἴετον, ἴέτην, P. ἴμεν,
ἴετε, ἴεσαν.

Second Aorist Active.

IND. S. ἦν
ἦς
ἦ

D. ἔμεν, εἶμεν
ἔτον, εἶτον
ἔτην, εἶτην

P. ἔμεν, εἶμεν
ἔτε, εἶτε
ἔσαν, εἶσαν

SUBJ. ὦ, inflected like the
Present.

OPT. εἶην, like the Pres-
ent.

IMP. ἔθι, like the Present.

INF. εἶναι.

PART. εἶς, εἶσα, ἔν.

SUBJ. ἰῶμαι, like τιθῶμαι.

OPT. ἰείμην, like τιθείμην.

IMP. S. ἴσο or ἴου, ἴσθω,
D. ἴσθον, ἴσθων, P. ἴσθς,
ἴσθωσαν.

INF. ἴεσθαι.

PART. ἰέμενος, η, ον.

Imperf. Passive and Middle.

S. ἰέμην, ἴσο or ἴου, ἴετο,
D. ἰέμεθον, ἴεσθον, ἴέσθην,
P. ἰέμεθα, ἴεσθε, ἴεντο.

Second Aorist Middle.

S. ἔμην, εἶμην
ἔσο
ἔτο, εἶτο

D. ἔμεθον, εἶμεθον
ἔσθον, εἶσθον
ἔσθην, εἶσθην

P. ἔμεθα, εἶμεθα
ἔσθε, εἶσθε
ἔντο, εἶντο

SUBJ. ὦμαι, inflected like the
Present.

OPT. εἶμην, like the Present.

IMP. ἴσο, like the Present.

INF. ἴεσθαι.

PART. ἰέμενος, η, ον.

NOTE 1. The *Present Ind.* 3d pers. plur. ἰᾶσι is contracted from ἰᾶσαι. (§ 117. N. 2.)

NOTE 2. For Imperf. Act. ἴην, there occurs a form ἴυν, found only in composition.

NOTE 3. Homer has F. ἴω, A. ἴω, ἴηκα. (§§ 95. N. 2: 80. N. 3.)

NOTE 4. The form ἰωνται for Perf. Pass. 3d pers. plur. εἰνται, is obtained as follows: 'ΕΩ, 'ΟΩ, ὦμαι, ὠμαι, ἰωνται. (§§ 96. 19: 80. N. 3.) See ἀφίημι.

ἰκνέομαι and ἰκάνω and ἴκω, *come*, Perf. ἰγμαι, F. Mid. ἰζομαι, 2 A. Mid. ἰκόμην. (§ 96. 5, 10, 7.)

NOTE. Homer has A. Act. 3d pers. plur. ἴκον for ἴκων. (§ 85. N. 2.)

ἸΛΗΜΙ (ΛΑΛΩ), *am propitious*, Imperat. ἴλεθι or ἴληθι, Perf. (as Present) Subj. ἴλῃ-κω, Opt. ἴλήκοιμι, F. Mid. ἱλάσσομαι, A. Mid. ἱλασάμην. Mid. ἱλάσκομαι (rarely ἱλάσ-μαι), *propitiate*. (§§ 96. 8 : 95. N. 2.)

Ἰπταμαι (ΠΤΑΩ, ἸΠΤΗΜΙ), F. Mid. πτήσομαι, 2 A. ἔ-πτην, 2 A. Mid. ἐπτάμην, = πέτομαι, which see. (§ 96. 1.)

ἴσκω, see εἴσκω.

Ἰστημι (ΣΤΑΩ), *place, cause to stand*, F. στήσω, A. ἔστησα, Perf. ἔστηκα *stand*, later ἑσταῖκα *have placed*, Pluperf. ἑστήκειν or εἰστήκειν *was standing*, Perf. Pass. ἑσταμαι, A. Pass. ἑσταῖσθην, 2 Perf. ἑσταα *stand*, ἐστῶ, ἐσταίην, ἑσταθι, ἐστάναι, ἐστώς, 2 A. ἑστην *stood*, σῶ, σταίην, στή-θι, στήναι, σιάς. Mid. ἴστα-μαι, *cause myself to stand, stand*, (§§ 96. 1 : 117 : 77. N. 2 : 91. N. 7 : 95. N. 2)

NOTE. The augment of the Perfect and Pluperfect, in this verb, takes the rough breathing.

ἰσχανάω and ἰσχάνω, = ἴχω, which see. (§ 96. 7, 10.)

ἰσχνέομαι, = ἴχομαι. (§ 96. 5, 10.)

ἴχω (ἔχω), *take hold of, hold, restrain*, F. σχίσω, Perf. ἔσχηκα, Perf. Pass. ἔσχημαι, A. ἐσχέσθην, F. Mid. σχήσο-

μαι, 2 A. ἔσχον. Mid. ἴσχο-μαι, *restrain myself*. (§§ 96. 1, 10 : 95. 2.)

ἸΩ, see εἶμι, go.

K.

ΚΑΛΩ, see καίννυμαι.

καθέζομαι (κατά, ἕζομαι), *sit down*, Imperf. ἐκαθεζόμην, A. Pass. ἐκαθέσθην (later), 2 F. Mid. καθεδοῦμαι. (§§ 14. 1 : 82. N. 1.)

καθεύδω (κατά, εὐδω), *sleep*, Imperf. καθευῖδον or καθεῦ-δον or ἐκάθευδον, F. καθευ-δήσω. (§§ 14. 1 : 82. N. 2.)

κάθημαι (κατά, ἤμαι), *sit down*, Subj. κάθωμαι, Opt. καθόλ-μην, Imperat. κάθησο (later κάθου), Inf. καθῆσθαι, Part. καθήμενος, Pluperf. Mid. κα-θήμην or ἐκαθήμην *sat down*. (§§ 14. 1 : 82. N. 3.)

καθίζω and καθιζάνω (κατά, ἕω, ἕζάνω), *seat, cause to sit down, sit down*, Imperf. ἐκά-θιζον, F. καθίσω or καθιῶ, A. ἐκάθισα, Perf. κεκάθισα, F. Mid. καθιζήσομαι. (§§ 14. 1 : 82. N. 1.)

καίννυμαι, *surpass, excel*, Im-perf. ἐκαινύμην, Perf. Pass. (from ΚΑΛΩ), κέκασμαι or κέκασμαι. (§ 107. N. 5.)

καίω or κᾶω, *burn*, A. (Epic) ἔκηα or ἔκεα or ἔκεια, 2 A. Pass. ἐκάην. From ΚΑΤΩ, F. καύσω, A. ἔκαυσα, Perf. Pass. κέκαυμαι, A. Pass. ἐ-καύσθην. (§§ 96. 18 : 104. N. 1.)

καλέω (ΚΑΛΩ), *call*, F. καλέσω or καλώ, A. ἐκάλεσα, Perf. κέκληκα, Perf. Pass. κέκλημαι, Opt. κελήμην, Inf. κελῆ-

σθαι, *Part.* κεκλημένος, A. Pass. ἐκλήθη. (§§ 96. 10, 17: 95. N. 1: 91. 5: 102. N. 2.)

κάμνω (ΚΑΜΩ), *labor, am weary*, Perf. κέμηκα, 2 A. ἔκαμον, F. Mid. καμῶμαι. (§ 96. 5, 17.)

καταγνῦμι (κατά, ἄγνυμι), *break down, break to pieces*, F. καιάζω (also κατεάζω, with

the augment of the Aor. Ind.), A. κατιάξα, *Part.* κατεάξας with the augment of the Indicative, 2 Perf κατέαγα *am broken to pieces*, 2 A. Pass. κατεάγη.

NOTE. For Aor. Opt. 2d pers. sing. κατάξαις, Hesiod (Op. et D. 692) has καυάξας (see ἄγνυμι).

καυάξαις, see the preceding. ΚΑΤΩ, see καίω.

κείμαι (κίω, κείω, ΚΕΙΜΙ), *lie down, recline*, κέωμαι, κεοίμην, κῆισο, κῆισθαι, κείμενος, Imperf. ἐκείμην, F. Mid. κέισομαι. (§§ 96. 18: 117.)

The Present and Imperfect are inflected as follows :

Present.

IND. S. κείμαι	D. κείμεθον	P. κείμεθα
κῆισαι	κῆισθον	κῆισθε
κῆιται	κῆισθον	κῆινται

SUBJ. κέωμαι, like τύπτωμαι.

OPT. κεοίμην, like τυπτοίμην.

IMP. S. κῆισο	D. κῆισθον	P. κῆισθε
κείσθω	κείσθων	κείσθωσαν

INF. κῆισθαι.

PART. κείμενος, η, ον.

Imperfect.

S. ἐκείμην	D. ἐκείμεθον	P. ἐκείμεθα
ἔκεισο	ἔκεισθον	ἔκεισθε
ἔκειτο	ἔκεισθην	ἔκειντο

NOTE. The Present κίω or κείω has the signification of the Future, *shall lie down* ; also, *desire to lie down*.

κέλομαι, *command*, F. Mid. κέλησομαι, A. Mid. ἐκέλησάμην, 2 A. Mid. ἐκεκλόμην for ἐκεκλόμην. (§§ 96. 10: 78. N. 2: 26. 1.)

κερτίω, *prick*, regular. From ΚΕΝΤΩ, A. Inf. κένσαι. (§§ 96. 10: 12. N. 4.)

κερανῦμι (poetic κεράω), *mix*, F. κεράσω, A. ἐκέρασα, Perf.

κέκρακσ, Perf. Pass. κέκραμαι or κεκέρασμαι, A. Pass. ἐκράσθην or ἐκεράσθην. (§§ 96. 9: 26. 1: 107. N. 1: 109. N. 1.)

For Aor. Act. Inf. κερᾶσαι, Homer has κερῆσαι.

κερδαίνω (ΚΕΡΔΩ), *gain*, F. κερδανῶ (in writers not Attic κερδήσω), A. ἐκέρδανα (not

- Attic ἐκέρδῃσα), Perf. κεκέρ-
δακα or κεκέρδῃσα. (§ 96.
7, 10.)
κῆω, see κῆμαι.
κῆδω (ΚΑΔΩ), *trouble, vex,*
worry, F. Mid. κεκαδήσομαι,
A. Mid. Imperat. 2d. pers.
sing. κῆδεσαι, 2 Perf. κέκηδα
am anxious. Mid. κῆδομαι,
am anxious about, care for.
(§§ 96. 18, 10, 11: 95. N. 2.)
κίδνημι, Mid. κίδναμαι, = σκί-
δνημι, -αμαι.
κικλήσκω (ΚΑΛΩ), = καλέω.
(§ 96. 17, 1, 8.)
κίρνημι and κιρνάω), = κεράν-
νυμι. (§ 96. 16, 6.)
κixάνω (ΚΙΧΩ), *reach, find*, F.
Mid. κixήσομαι, A. Mid. ἐκix-
ησάμην, 2 A. ἐκixον. From
ΚΙΧΗΜΙ, 2 A. ἐκixην, Subj.
κixῶ (Epic κixείω), Opt. κix-
χείην, Inf. κixῆναι, Part. κix-
χείς, 2 A. Mid. Part. κixή-
μενος. (§§ 96. 7, 10. 117.
N. 17, 15.)
κixρημι (χράω), *lend, the rest*
from χράω, which see. (§ 96.
1.)
κίω, *go*, Imperf. ἔκιον.
κλάζω (ΚΛΑΓΩ), *clang*, F.
κλάγξω, A. ἔκλαγξα, 2 A. ἔ-
κλαγον, 2 Perf. κέκληγα or κέ-
κλαγγα. From κεκλήγω, Pres.
Part. κεκλήγων. (§ 96. 4,
6, 18, 11.)
κλαίω or κλαῶ, *weep*, F. κλαιήσω
or κλαήσω. From ΚΛΑΤΩ,
A. ἔκλαυσα, F. Mid. κλαύσο-
μαι, κλαυσούμαι. (§ 96. 10:
114. N. 1.)
κλάω, *break*, κλάσω, ἔκλασα, κέ-
κλακα, κέκλασμαι, ἐκλάσθην.
From ΚΛΗΜΙ, 2 A. Part.
- κλάς. (§§ 95. N. 1: 107.
N. 1: 109. N. 1: 117.)
κλύω, *hear*, Imperf. ἔκλυον sy-
nonymous with the Aorist.
From ΚΛΥΜΙ, 2 A. Imperat.
κλύθι and κέκλυθι, 2 A. Mid.
Part. κλύμενος as adjective,
celebrated, famous. (§§ 78.
N. 2: 117. N. 10.)
ΚΜΑΩ, see κάμνω.
κορέννυμι (ΚΟΡΩ), *satiate*, F.
κορέσω, A. ἐκόρεσα, Perf.
κεκόρηκα, Perf. Pass. κεκόρε-
σμαι (Ionic κεκόρημαι), A.
Pass. ἐκορέσθην. (§§ 96.
10, 9: 95. N. 2: 107. N. 1:
109. N. 1.)
κράζω (ΚΡΑΙΩ), *cry*, F. κράξω,
F. Mid. κράξομαι, 2 Perf.
κέκραγα synonymous with
the Present. From ΚΕ-
ΚΡΑΓΩ), F. Mid. κεκρά-
ξομαι, A. (later) ἐκέκραξα.
(§ 96. 4, 11.)
NOTE. Forms without the con-
necting vowel, 2 Perf. 1st pers.
plur. κίεραγμαι, Imperat. 2d pers.
sing. κίεραχθι, 2 Pluperf. 1st pers.
plur. κίεραγμιν. (§ 91. N. 6.)
κρέμαμαι (κρεμάω, ΚΡΕΜΗΜΙ),
suspend myself, hang, Subj.
κρέμωμαι, Opt. κρεμαίμην or
κρεμοίμην, F. Mid. κρεμήσο-
μαι. (§ 117.)
κρεμάννυμι (later κρεμάω), *sus-
pend, hang*, F. κρεμάσω or
κρεμῶ, A. ἐκρέμασα, A. Pass.
ἐκρεμάσθην. (§§ 96. 9: 95.
N. 1: 102. N. 2: 109. N. 1.)
κρήνημι, κρήναμαι, Imperf.
ἐκρημνάμην, = preceding.
(§ 96. 6: 117.)
κτάομαι, *possess*, Perf. Mid. κέ-
κτημαι and ἔκτημαι, Subj. κε-

πτῶμαι, *Opt.* κεκτήμην and κεκτώμην (Ionic κεκτεώμην), *Imptn.* κεκτήσθαι, *Part.* κεκτημένος, *F. Mid.* κτήσομαι, *A. Mid.* ἐκτῆσάμην, (§§ 76. N. 3: 91. N. 3.)

κτείνω and κτίννυμι (ΚΤΕΝΩ, ΚΤΑΩ), *kill*, *F.* κτενῶ, *A.* ἔκτεινα, *Perf.* ἔκτακα and ἐκτόνηκα, *Perf. Pass.* ἔκταμαι, *A. Pass.* ἐκτάθην (sometimes ἐκτάνθην), 2 *A.* ἔκτανον, 2 *Perf.* ἔκτονα. From ΚΤΙΜΙ, 2 *A.* ἐκτᾶν, κτῶ, κταίην, κτάναι, κτάς, 2 *A. Mid.* ἐκτάμην, κτάσθαι, κτάμενος. (§§ 96. 5, 19, 18, 16, 9, 13: 117. N. 10.)

Homer has also *F.* κταῖώ, κταρίομαι.

ΚΤΙΩ, ΚΤΙΜΙ, *build*, 2 *A. Mid.* *Part.* κτιμενος, η, ον, *built*. (§§ 117. N. 14.)

κτυπέω (ΚΤΥΠΩ), *make noise, thunder*, ἦσω, ἦσα, ἦκα, ἦμαι, ἦθην, 2 *A.* ἔκτυπον. (§ 96. 10.)

κυνέω (ΚΤΩ), *kiss*, *F.* κύσω, *A.* ἔκυσα. The compound προσκυνέω, *prostrate myself, adore*, is generally regular, as *F.* προσκυνήσω. (§§ 96. 5, 10: 95. N. 1.)

κύνω or κυέω or κύνισκω, *conceive, to be pregnant*, *F.* κυήσω, *A.* ἐκύησα, *A. Mid.* ἐκυησάμην, *poetic* ἐκυσάμην. (§ 96. 10, 8.)

Λ

ΛΑΒΩ, see λαμβάνω.

λαγχάνω (ΛΑΧΩ), *receive by lot, obtain*, *F. Mid.* λήξομαι (Ionic λάξομαι), 2 *A.* ἔλαχον, *Perf.* εἴλαχα and λείλοχα.

(§§ 96. 7, 18, 19, 6: 76. N. 1.)

ΛΑΘΩ, see λανθάνω.

ΛΑΚΩ, see λάσκω.

λαμβάνω (ΛΑΒΩ), *receive, take*, *Perf.* εἴληφα, *Perf. Pass.* εἴλημμαι, *A. Pass.* ἐλήφθην, *F. Mid.* λήψομαι, 2 *A.* ἔλαβον, 2 *A. Mid.* ἐλαβόμην. (§§ 96. 7, 18: 76. N. 1.)

From ΛΑΜΒΩ, the Ionic has *Perf. Pass.* λίλαμμαι, *A. Pass.* ἐλάμφθην, *F. Mid.* λάμψομαι. It has also *Perf.* λιλάβηκα. (§§ 96. 6, 10: 107. N. 4.)

λανθάνω (ΛΑΘΩ, λήθω), *am hid, escape notice*, *Perf. Pass.* ληλησμαι (in Homer ληασμαι), *F. Mid.* λήσομαι, 2 *A.* ἔλαθον, 2 *Perf.* ἐλήθθα, 2 *A. Mid.* ἐλαθόμην. *Mid.* λανθάνομαι (sometimes λήθομαι), *forget*. (§ 96. 7, 18.)

λάσκω (ΛΑΚΩ), *talk, gabble*, *A.* ἐλάκησα, *F. Mid.* λακήσομαι, 2 *A.* ἔλαχον, 2 *Perf.* ἐλάκηκα (Ionic ἐληκα), 2 *A. Mid.* (Epic) ἐλακόμην. (§§ 96. 14, 10: 78. N. 2.)

λαύνω, ἔλαυνον or ἤλαυνον, *launder*, *used only in the compound ἀπολαύνω, which see*. (§ 78. N. 1.)

ΛΑΧΩ, see λαγχάνω.

λέγω, *collect*, ξω, ξα, *Perf.* εἴλοχα, *Perf. Pass.* εἴλεγμαι, 2 *A. Pass.* ἐλέγην. (§§ 76. N. 1: 98. N. 2.) Λέγω, *say*, is regular.

NOTE. Forms without the connecting vowel, 2 *A. Mid.* ἐλίγμην, 3d pers. sing. λίγτε, for ἐλιγόμεν, ἐλίγετε. (§ 92. N. 4: 7.)

ΛΕΧΩ, *cause to lie down*, ξω, ξα, *A. Mid.* ἐλεξάμην *lay down*,

Imperat. (in Homer) λέξο,
Inf. λέξασθαι, 2 A. Mid.
ἐλέγμην *lay down*, 3d pers.
sing. λέκτο, *Imperat.* λέξο.
(§§ 88. N. 3: 92. N. 4: 9.
1: 7.)

ΛΙΒΩ, see λαμβάνω.

ληθάνω or λήθω, *cause to forget*, F. λήσω, 2 A. (Epic)
λέλαθον, 2 A. Mid. (Epic)
λέλαθόμην. (§§ 96. 7: 78.
N. 2.) See also λανθάνω.

ληκέω, Ionic, = λύσκω, which
see.

ΛΙΧΩ, see λαγχάνω.

λούω (old λώω, λοίω), *wash*,
bathe, λούσω, ἔλουσα, λέλουκα,
λέλουμαι. Mid. λούομαι, com-
monly λούμαι, *wash myself*,
bathe. (§ 96. 18, 10.)

The Present and Imper-
fect commonly drop the con-
necting vowels *o* and *e*.
E. g. Pres. λῶμεν for λού-
μεν, λούται for λούεται, λύν-
ται for λούονται, λούσθαι for
λούεσθαι, Imperf. ἔλουν for
ἔλουνον, ἔλοῦτο for ἔλούετο.

λύω, *loose*, *solve*, λύσω, ἔλυσα,
ἔλῃκα, ἐλῃμαι, ἐλύθην. (§ 95.
N. 2.)

From ΛΥΜΙ, 2 A. Mid. (Epic)
3d pers. sing. λύτο as Passive. —
For the Perf. Pass. Opt. 3d pers.
sing. λιλύτο, see above (§ 91. N.
4.)

M.

M.ΙΘΩ, see μανθάνω.

μαιμάω, see μάω.

μυίομαι (μάω), *feel*, *touch*,
handle, F. Mid. μάσσομαι, A.
Mid. ἐμασάμην. (§§ 96. 18:
95. N. 1.)

ΜΑΚΩ, see μηκάομαι.

μανθάνω (ΜΑΘΩ), *learn*, un-

derstand, Perf. μεμάθηκα,
F. Mid. μαθήσομαι, 2 A.
ἔμαθον, 2 F. Doric μαθεῖνμαι
contracted from μαθέομαι.
(§§ 96. 7, 10: 114. N. 2:
23. N. 1.)

μάρναμαι, *fight*, Opt. μαρναί-
μην or μαρνοίμην, Imperf.
ἐμαρνάμην, inflected like
ῖσταμαι.

μάρπτω (ΜΑΡΠΩ), *take hold*
of, *seize*, F. μάρψω, A.
ἔμαρψα, 2 A. ἔμαρπον (also
ἔμαπον, without the ρ), 2
Perf. μέμαρπα. (§ 96. 2.)

μάχομαι (Ionic μαχέομαι), *fight*,
combat, Perf. Mid. μεμάχη-
μαι, F. Mid. μαχέσομαι (Epic
μαχήσομαι), A. Mid. ἐμαχε-
σάμην, 2 F. Mid. μαχοῦμαι.
(§§ 96. 10: 95. N. 2: 114.
N. 2.)

μάω and μαιμάω, *desire*, *am*
cager, *strive*, *feel a strong*
impulse, 2 Perf. μέμαα sy-
nonymous with the Present.
Mid. μύομαι, *desire*, *seek*,
Imperat. μώτο, *Inf.* μῶσθαι.
(§§ 96. N. 2: 116. N. 7.)

The 2 Perf. μέμαα is inflected,
as far as it goes, like βίβαα. (§ 91.
N. 7.)

μεθύσκω (μεθύω), *make drunk*,
intoxicate, F. μεθύσω, A.
ἐμέθυσσα, A. Pass. ἐμεθύσθην.
Mid. μεθύσκομαι, *am intoxici-*
cated. (§§ 96. 8: 95. N. 1.)

μεθύω, *am intoxicated*, equiva-
lent to the Middle of the
preceding.

ΜΕΙΡΩ (ΜΕΡΩ), *divide*, *share*,
Perf. Pass. 3d pers. sing.
εἴμαρται *it is fated*, Part.
εἵσαρμένος *fated*, *destined*,

Pluperf. Pass. 3d pers. sing. *εἶμαρτο* it was fated, 2 A. *ἔμμορον* I obtained, 2 Perf. *ἔμμορα* have obtained. Mid. *μείρομαι*, receive a share, obtain. (§§ 96. 18, 19: 76. N. 1: 79. N. 3.)

The augment *u* of the Perf. and Pluperf. Pass. takes the rough breathing.

The forms *μιμέσθαι*, *μιμώμενος* are sometimes used for *ἰμαρται*, *ἰμαρμένος*. (§ 96. 13.)
μέλλω, am about to be or do any thing, shall, F. *μελλήσω*, A. *ἐμέλλησα*. (§ 96. 10.)

μέλω, am a concern to, F. *μελήσω*, A. *ἐμέλησα*, 2 Perf. (Epic) *μέμηλα*. (§ 96. 10, 18.)

The epic poets have Perf. Pass. 3d pers. sing. *μίμβλινται* for *μιμύλινται*. (§ 26. N.)

μένω and *μῖνω*, remain, F. *μενώ*, A. *ἔμεινα*, Perf. *μεμύνηκα*. (§§ 96. 1, 10: 26. 1.)

MENΩ (not to be confounded with the preceding), intend, purpose, 2 Perf. *μέμονα* synonymous with the Present. (§ 96. 19.)

μηκάομαι (*ΜΑΚΩ*), bleat, 2 A. *ἔμακον*, 2 Perf. *μέμηκα*. From *μεμήκω*, Imperf. *ἐμέμηκον*. (§ 96. 18, 10, 11.)

μιαίνω, stain, regular. Homer (Il. 4, 146) has A. Pass. 3d pers. plur. *μιάσθην* for *μίσανθην* for *ἐμιάσθησαν*. (§ 92. N. 1.)

μίγνυμι and *μίσγω* (*ΜΙΓΩ*), mix, F. *μίξω*, A. *ἔμιξα*, Perf. Pass. *μέμιγμαi*, A. Pass. *ἐμίχθην*, 2 A. Pass. *ἐμίγην*. (§ 96. 9, 14.)

NOTE. Form without the connecting vowel 2 A. Mid. 3d pers. sing. *ἔμικτο* or *μίκτο* for *ἐμίκιτο*. (§§ 91. N. 4: 7.)

μιμνήσκω (*MNΩ*), cause to remember, remind, F. *μνήσω*, A. *ἔμνησα*, Perf. Mid. *μέμνημαι* remember, Subj. *μεμνώμαι*, Opt. *μεμνήμην* or *μεμνώμην* or *μεμνοίμην* (Ionic *μεμνεώμην*), Imp. *μέμνησο*, Inf. *μεμνήσθαι*, Part. *μεμνημένος*, A. Pass. *ἐμνήσθην*, 3 F. *μεμνήσομαι*, F. Mid. *μνήσομαι*, A. Mid. *ἐμνησάμην*. Mid. *μιμνήσκομαι*, remind myself, remember. (§§ 96. 1, 8: 91. N. 3: 109. N. 1.)

μῖνω, see *μένω*.

MNΩ, see *μιμνήσκω*.

MOΩ, see *βλώσκω*.

μῦκάομαι (*ΜΥΚΩ*), bellow, ἡσομαι, ἡσάμην, 2 A. *ἔμυκον*, 2 Perf. *μέμυκα*. (§ 96. 10.)

N.

ναίω (*ΝΑΩ*), dwell, A. *ἔνασα* caused to dwell, placed, Perf. Pass. *νένασμαι*, A. Pass. *ἐνάσθην*, F. Mid. *νάσομαι*, A. Mid. *ἐνασάμην*. (§§ 96. 18: 95. N. 1: 107. N. 1: 109. N. 1.)

νάσσω, pack closely, stuff, F. *νάξω*, A. *ἔναξα*, Perf. Pass. *νένασμαι*. (§ 96. N. 4.)

ΝΑΩ, see *ναίω*.

νέμω, distribute, F. *νεμῶ* or *νεμήσω*, A. *ἔνειμα*, Perf. *νενέμηκα*, Perf. Pass. *νενέμημαι*, A. Pass. *ἐνεμήθην* or *ἐνεμέθην*. (§§ 96. 10: 95. N. 2.)

νέω (*ΝΕΩ*), swim, A. *ἔνευσα*, Perf. *νένευκα*, F. Mid. *νεύσο-*

μαι, νευσοῦμαι. (§§ 96. N. 12 : 114. N. 1.)

νίζω or νίπτω (NIBΛ), *wash*, νίψω, ἔνιψα, νένιμμαι, ἐνίφθην. (§ 96. 2.)

νοέω (NOΛ), *think*, νοήσω, ἐνόησα, νενόηκα, νενόημαι, ἐνοήθην. (§ 96. 10.)

The Ionic has νύσσω, ἴνυσσα, &c. all from the simple Present.

νυστάζω, *feel sleepy*, νυστάζω and νυστάσσω, ἐνύσταξα and ἐνύστασα. (§ 96. N. 6.)

Ξ.

ξυρέω and ξυράω (ΞTPΛ), *shave*, regular. Mid. ξυρόμαι, ἀομαι, commonly ξύρομαι, *shave myself, shave*.

Ο.

ὀζω (ΟΔΛ), *emit an odor, have the smell of, smell*, F. ὀζήσω (Ionic ὀζέσω), A. ὤξησα, 2 Perf. ὀδωδα synonymous with the Present. (§§ 96. 4, 10 : 95. N. 2.)

ὀγῶ or οἶγνυμι, *open*, Imperf. ἔωγον, F. οἶξω, A. ἔωξα, Perf. ἔωχα, Perf. Pass. ἔωγμαι, A. Pass. ἐώχθην, 2 Perf. ἔωγα *stand open*. (§§ 96. 9 : 80. N. 3.) See also ἀνοιγῶ.

The epic poets change the diphthong *oy* into *oi*, as οἶξα for ὀξα.

οἶδα, see ΕΙΔΩ.

οἰδάλινω or οἰδάνω or οἰδέω, *swell*, F. οἰδήσω, A. ὤδησα, Perf. ὤδηκα.

οἴχομαι, *depart, am gone*, Perf. οἴχοντο (in Homer also ὤχηκα), Perf. Pass. ὤχημαι, F. Mid. οἰχέσσομαι. (§ 96. 10.)

οἶω or οἶω (both Epic), *think, suppose*, A. Pass. ὤήθην (Epic ὠήσθην), F. Mid. οἶή-

σομαι, A. Mid. ὠήσάμην (Epic). Mid. οἶομαι or οἶμαι (Epic οἶομαι), synonymous with the Active, Imperf. ὤομην or ὤμην. (§§ 96. 10 : 109. N. 1.)

ΟΙΩ, F. οἶσω, A. ὤσα (rare), Imperf. οἶσε, F. Pass. οἶσθησομαι, = φέρω, which see. (§§ 88. N. 3 : 109. N. 1.)

ὀλισθαίνω and ὀλισθάνω (ΟΛΙΣΘΛ), *slip, slide*, F. ὀλισθήσω, A. ὀλίσθησα, Perf. ὀλίσθηκα, 2 A. ὤλισθον. (§ 96. 7, 10.)

ὀλλύμι (ΟΛΛ), *destroy, cause to perish*, F. ὀλέσω or ὀλώ, A. ὤλεσα, Perf. ὀλώλεκα, 2 Perf. ὀλωλα *have perished*, F. Mid. ὀλοῦμαι, 2 A. Mid. ὀλόμην. Mid. ὀλλυμαι, *perish*. (§§ 96. 6, 10 : 81.)

NOTE. The poetic 2 A. Mid. Part. ὀλόμινος or οὐλόμινος has the force of an adjective, *destructive, fatal, pernicious*.

ὀμνύμι (ΟΜΛ), *swear*, A. ὤμοσα, Perf. ὀμώμοκα, Perf. Pass. ὀμώμοσμαι and ὀμώμομαι, A. Pass. ὀμόσθην, F. Mid. ὀμοῦμαι. (§§ 96. 9, 10 : 95. N. 1 : 107. N. 1 : 81.)

ὀμόρηνυμι (ΟΜΟΡΙΛ), *wipe off*, F. ὀμόρξω, A. ὤμορξα, A. Mid. ὤμορξάμην. (§ 96. 9.)

ὀνίνημι (ΟΝΑΛ, ΟΝΗΜΙ), *benefit*, F. ὀνήσω, A. ὤνησα, 2 A. Mid. ὀνάμην and ὀνήμην. Mid. ὀνίναμαι, *derive benefit, enjoy*. (§§ 96. N. 2 : 117. N. 15.)

ΟΝΩΜΙ (ΟΝΟΛ, ΟΝΛ), Pass. ὄνομαι (inflected like δίδομαι from δίδωμι), *blame, find*

fault with, insult, A. Pass. ὀνόσθην, F. Mid. ὀνόσομαι, A. Mid. ὀνοσάμην and ὀνάμην. (§§ 96. 10 : 95. N. 1 : 109. N. 1 : 117.)

The form ὀνισθεῖ (Π. 24, 241) stands for Pres. Pass. 2d pers. plur. ὀνισθεῖς from ΟΝΩ.

ΟΠΩ, Perf. Pass. ὤμμαι, A. Pass. ὤφθην, F. Mid. ὤψομαι, A. Mid. ὀπάμην (little used), 2 Perf. ὅπωπα (poetic), = ὄρώ, which see. (§ 81.)

ὄράω, see, Imperf. ἰώραον (Ionic ὠρων), Perf. ἰώρακα, Perf. Pass. ἰώραμαι. From ΕΙΔΩ (which see), 2 A. εἶδον, ἰδω, ἰδοιμι, ἰδέ, ἰδεῖν, ἰδών, 2 A. Mid. εἰδόμην, ἰδωμαι, ἰδοίμην, ἰδοῦ, ἰδέσθαι, ἰδόμενος. From ΟΠΩ (which see), Perf. Pass. ὤμμαι, A. Pass. ὤφθην, F. Mid. ὤψομαι. (§ 80. N. 3.) ὄρνυμι (ΟΡΩ), rouse, excite, F. ὄρσω, A. ὠρσα, Perf. Mid. ὀρώρεμαι, 2 Perf. ὄρωρα have risen, 2 A. Mid. ὠρόμην. Mid. ὄρνυμαι, also ὄρομαι, ὀρέομαι, rouse myself, arise. (§§ 96. 9, 10 : 103. N. 1 : 104. N. 6 : 81.)

NOTE. Forms without the connecting vowel, 2 A. Mid. 3d pers. sing. ὤρετο, Imperat. 2d pers. sing. ὤρε and ὤρειο, Inf. ὄρεσθαι, Part. ὄρμενος. (§§ 92. N. 4 : 11.)

ὀσφραίνομαι (ΟΣΦΡΩ), smell, F. Mid. ὀσφρήσομαι, A. Mid. ὀσφρησάμην (later), 2 A. Mid. ὀσφρόμην rarely ὀσφράμην. (§§ 96. 7, 10 : 85. N. 2.)

οὔρεω, mingo, Imperf. εὔρεον, F. Mid. οὔρησομαι. (§ 80. N. 2.)

οὔτιάω, wound, regular. From ΟΡΘΗΜΙ, 2 A. οὔταν, Inf. (Epic) οὔτάμεναι or οὔτάμεν, 2 A. Mid. Part. οὔτάμενος as Passive, wounded. (§ 117. N. 10, 17.)

ὀφείλω (ΟΦΕΛΩ), owe, must, ought, F. ὀφειλήσω, A. ὠφείλησα. (§ 96. 18, 10.)

The 2 A. ὄφειλον and ὄφιλον, ι, ι, always expresses a wish, O that I would to God! (§ 217. N. 3, 4.) ὀφλισκάνω (ΟΦΛΙΩ), incur, forfeit, F. ὀφλήσω, Perf. ὠφληκα, 2 A. ὠφλον. (§ 96. 8, 7, 10.)

Π.

ΠΑΘΩ, see πάσχω.

παίζω, play, jest, ἔπαισα, πέπαισμαι, ἐπαίσθην, F. Mid. παίζομαι, παιζοῦμαι. In later writers, ἐπαιξα, πέπαιγμαι, ἐπαίχθην. (§§ 96. N. 6 : 114. N. 1.)

παίω, strike, F. παίσω and παιήσω, A. ἔπαισα, Perf. πέπαικα, Perf. Pass. πέπαισμαι, A. Pass. ἐπαίσθην. (§§ 96. 10 : 107. N. 1 : 109. N. 1.)

πάσχω (ΠΑΘΩ, ΠΕΝΘΩ), suffer, A. ἔπησα (not common), F. Mid. πείσομαι (rarely πήσομαι), 2 A. ἔπαθον, 2 Perf. πέπονθα (rarely πέπηθα). (§§ 96. 6, 18, 19, N. 10 : 12. 5.)

NOTE. The form πῖπεσθαι (Od. 23, 53, for πῖπιδασθαι, is obtained as follows: ΠΑΘΩ, ΠΟΘΩ, πῖποθα, πῖπο-εσθαι (for πῖπεσθαι, with the Passive termination εσθαι. (§§ 96. 19 : 10. 2.)

πατέομαι (ΠΑΩ), eat, Perf. Pass. πέπασμαι, A. Mid.

ἐπαύσασθαι. (§§ 95. N. 1 : 107. N. 1.)

ΠΑΩ, Perf. Mid. πέπαμαι, possess, acquire, A. Mid. ἐπαύσασθαι.

πείθω (ΠΙΘΩ), persuade, πείσσω, ἐπεισα, πέπεικα, πέπεισμαι, ἐπεισθην, 2 A. ἐπιθον, (poetic), 2 Perf. πίποιθα trust, 2 A. Mid. ἐπιθόμην. Mid. πείθομαι, trust, believe, obey. (§ 96. 18, N. 14.)

NOTE. The form *ἐπιθόμην* stands for 2 Pluperf. 1st pers. plur. *ἐπιθόμην*. (§ 91. N. 6.)

πελάζω and πελάω, cause to approach, bring near, approach, come near, πελάσω, ἐπέλασα, ἐπέλασθην and ἐπλάσθην. From ΠΛΗΜΙ comes 2 A. Mid. ἐπλήμην. (§§ 26. 1 : 117. N. 15.)

πέλω, revolve, move about, am, Imperf. 3d. pers. sing. ἔπλε for ἔπελε. Mid. πέλομαι synonymous with the Active, Part. πλόμενος used only in composition, Imperf. 2d pers. sing. ἔπλεο ἔπλευ *thou art*, 3d pers. sing. ἔπλετο *he is*. (§§ 26. 1 : 23. N. 1.)

ΠΕΝΘΩ, see πάσχω.

πέποσθε, see πάσχω.

πέρδω, *pedo*, F. Mid. παρδήσσομαι, 2 A. ἔπαρδον, 2 Perf. πέπορδα. Mid. πέρδομαι, synonymous with the Active. (§ 96. 19, 10.)

πέρδω, sack, πέρσω, ἔπερσα, 2 A. ἔπραθον. (§§ 96. 19 : 26. 2.)

NOTE. Homer has 2 A. Mid. Inf. *πείσθαι* without the connecting vowel for *πείσθαι* (§§ 92. N. 4 : 10. 2 : 11.)

πέσσω, later πέπτω, *boil, digest*, F. πέψω, A. ἔπεψα, Perf. Pass. πέπεμμαι, A. Pass. ἐπέφθην. (§ 96. 2.)

πειτάννυμι (ΠΕΤΑΩ), expand, spread, F. πετάσω or πετώ, A. ἐπέτασα, Perf. Pass. πέπιταμαι, A. Pass. ἐπετάσθην. (§§ 96. 9 : 95. N. 1 : 102. N. 2 : 109. N. 1 : 26. 1.)

πίτομαι, fly, F. Mid. πετήσομαι, 2 A. ἐπιτόμην (for ἐπετόμην), πτώμαι, πτοίμην, πτέσθαι, πτόμενος. (§§ 96. 10 : 26. 1.)

ΠΕΤΩ, see πίπτω.

ΠΕΤΘΩ, see πυνθάνομαι.

πέφρον, see ΦΕΝΩ.

πήγνυμι (ΠΑΓΩ), later πήσσω, fix, fasten, F. πήξω, A. ἔπηξα, Perf. Pass. πέπηγμαι, A. Pass. ἐπήχθην, 2 Perf. πέπηγα stand fast, 2 A. Pass. ἐπάγην. (§ 96. 18, 9, 3.)

ΠΗΘΩ, see πάσχω.

ΠΙΘΕΩ (ΠΙΘΩ), obey, follow, trust, πιθήσω also πεπιθήσω, ἐπίθησα. (§ 96. 10, 11.)

ΠΙΘΩ, see πείθω and the preceding.

πίλνημι and πιλνάω (πελάω), Mid. πίλναμαι, = πελάζω, which see. (§ 96. 16, 6.)

πιμπλημι and πιμπλάω (ΠΛΑΩ), fill, F. πλήσω, A. ἔπλησα, Perf. πέπληκα, Perf. Pass. πέπλησμαι, A. Pass. ἐπλήσθην, 2 A. Mid. ἐπλήμην, Opt. πλείμην, Imperat. πλήσο, Part. πλήμενος. (§§ 96. 1 : 107. N. 1 : 109. N. 1 : 117. N. 15.)

The letter *μ*, in the first syllable, is dropped when, in composition,

another μ comes to stand before the first syllable of this verb; as $\iota\mu\pi\iota\lambda\eta\mu\iota$, not $\iota\mu\pi\iota\mu\pi\lambda\eta\mu\iota$. The same is observed of $\sigma\iota\mu\pi\pi\eta\mu\iota$.

$\pi\iota\mu\pi\eta\mu\iota$ and $\pi\iota\mu\pi\alpha\acute{\iota}\omega$ ($\Pi\mu\pi\alpha\Omega$), *burn*, F. $\pi\eta\acute{\rho}\sigma\omega$, A. $\epsilon\pi\eta\rho\sigma\alpha$, Perf. Pass. $\pi\epsilon\pi\eta\rho\sigma\mu\alpha\iota$, A. Pass. $\epsilon\pi\eta\acute{\rho}\sigma\theta\eta\nu$. (§§ 96. 1: 107. N. 1: 109. N. 1.)

For the omission of μ , in composition, see $\sigma\iota\mu\pi\lambda\eta\mu\iota$.

$\pi\iota\omega$ ($\Pi\Omega$), *drink*, 2 A. $\epsilon\pi\iota\omega$, 2 F. Mid. $\pi\iota\omega\mu\alpha\iota$ (later). Pass. $\pi\iota\omega\mu\alpha\iota$, as F. Active, *shall drink*. From $\Pi\Omega\Omega$, Perf. $\pi\epsilon\pi\omega\kappa\alpha$, Perf. Pass. $\pi\epsilon\pi\omega\mu\alpha\iota$, A. Pass. $\epsilon\pi\acute{o}\theta\eta\nu$. From $\Pi\iota\mu\iota$, 2 A. *Imperat.* 2d pers. sing. $\pi\acute{\iota}\theta\iota$. (§§ 96. 5: 114. N. 2: 95. N. 2: 117. N. 14.)

$\pi\iota\acute{\iota}\sigma\kappa\omega$ ($\Pi\iota\Omega$), *cause to drink, give to drink*, F. $\pi\acute{\iota}\sigma\omega$, A. $\epsilon\pi\iota\sigma\alpha$. (§ 96. 1, 8.)

$\pi\iota\pi\acute{\rho}\alpha\sigma\kappa\omega$ ($\pi\epsilon\pi\acute{\rho}\alpha\omega$), *sell*, Perf. $\pi\epsilon\pi\pi\rho\alpha\kappa\alpha$, Perf. Pass. $\pi\epsilon\pi\pi\rho\alpha\mu\alpha\iota$, A. Pass. $\epsilon\pi\pi\acute{\rho}\alpha\theta\eta\nu$, 3 F. $\pi\epsilon\pi\pi\acute{\rho}\alpha\sigma\mu\alpha\iota$. (§§ 96. 1, 8: 26. 1.)

$\pi\iota\pi\tau\omega$ ($\Pi\epsilon\tau\Omega$), *fall*, A. $\epsilon\pi\epsilon\sigma\alpha$ (little used), Perf. $\pi\epsilon\pi\tau\omega\kappa\alpha$, 2 A. $\epsilon\pi\epsilon\sigma\omega$ (Doric $\epsilon\pi\epsilon\tau\omega$), 2 Perf. *Part.* $\pi\epsilon\pi\tau\epsilon\acute{\omega}\varsigma$, $\pi\epsilon\pi\tau\eta\acute{\omega}\varsigma$, $\pi\epsilon\pi\tau\acute{\omega}\varsigma$, 2 F. Mid. $\pi\epsilon\sigma\sigma\omega\mu\alpha\iota$. (§§ 96. 1, 19, 17, 15: 114. N. 2.)

$\pi\iota\tau\acute{\nu}\alpha\omega$ and $\pi\iota\tau\eta\mu\iota$ ($\Pi\epsilon\tau\alpha\Omega$), = $\pi\epsilon\tau\acute{\alpha}\nu\eta\mu\iota$, which see. (§ 96. 16, 6: 117.)

$\pi\iota\tau\acute{\nu}\epsilon\omega$ ($\Pi\epsilon\tau\Omega$), = $\pi\iota\pi\tau\omega$, which see. (§ 96. 16, 5, 10.)

$\pi\iota\phi\acute{\alpha}\sigma\kappa\omega$ or $\pi\iota\phi\alpha\acute{\nu}\sigma\kappa\omega$ ($\Phi\alpha\Omega$), *show, make known, communicate*. (§ 96. 1, 8.)

$\Pi\iota\Omega$, see $\pi\iota\omega$, $\pi\iota\acute{\iota}\sigma\kappa\omega$.

$\Pi\lambda\alpha\gamma\Omega$, see $\pi\lambda\acute{\alpha}\zeta\omega$, $\pi\lambda\acute{\eta}\sigma\omega$.

$\pi\lambda\acute{\alpha}\zeta\omega$ ($\Pi\lambda\alpha\gamma\Omega$), *cause to wander*, F. $\pi\lambda\acute{\alpha}\gamma\zeta\omega$, A. $\epsilon\pi\lambda\alpha\gamma\zeta\alpha$, A. Pass. $\epsilon\pi\lambda\acute{\alpha}\gamma\chi\theta\eta\nu$. Mid. $\pi\lambda\acute{\alpha}\zeta\omega\mu\alpha\iota$, *wander about, rove*. (§ 96. 3, 6.)

$\pi\lambda\acute{\epsilon}\omega$ ($\Pi\lambda\epsilon\tau\Omega$), *sail*, $\epsilon\pi\lambda\epsilon\upsilon\sigma\alpha$, Perf. $\pi\epsilon\pi\lambda\epsilon\upsilon\kappa\alpha$, Perf. Pass. $\pi\epsilon\pi\lambda\epsilon\upsilon\sigma\mu\alpha\iota$, A. Pass. $\epsilon\pi\lambda\epsilon\acute{\upsilon}\sigma\theta\eta\nu$, F. Mid. $\pi\lambda\epsilon\acute{\upsilon}\sigma\sigma\omega\mu\alpha\iota$, $\pi\lambda\epsilon\upsilon\sigma\sigma\omega\mu\alpha\iota$. (§§ 96. N. 12: 107. N. 1: 114. N. 1.)

$\pi\lambda\acute{\eta}\sigma\omega$ ($\Pi\lambda\alpha\gamma\Omega$), rarely $\pi\lambda\acute{\eta}\gamma\eta\gamma\mu\iota$, *strike*, F. $\pi\lambda\acute{\eta}\zeta\omega$, A. $\epsilon\pi\lambda\eta\zeta\alpha$, Perf. Pass. $\pi\epsilon\pi\lambda\eta\gamma\mu\alpha\iota$, 2 A. $\pi\epsilon\pi\lambda\eta\gamma\omega$ (Epic), 2 Perf. $\pi\epsilon\pi\lambda\eta\gamma\alpha$, 2 A. Pass. $\epsilon\pi\lambda\acute{\eta}\gamma\eta\nu$ (in composition $\epsilon\pi\lambda\acute{\alpha}\gamma\eta\nu$), 2 A. Mid. (Epic) $\pi\epsilon\pi\lambda\eta\gamma\acute{o}\mu\eta\nu$. (§§ 96. 18, 3, 9: 78. N. 2.)

$\pi\lambda\acute{\omega}\omega$ ($\pi\lambda\acute{\epsilon}\omega$), $\acute{\omega}\sigma\omega$, &c. 2 A. (from $\Pi\lambda\omega\mu\iota$) $\epsilon\pi\lambda\omega\nu$, *Part.* $\pi\lambda\acute{\omega}\varsigma$, G. $\pi\lambda\acute{\omega}\nu\tau\omega\varsigma$, Ionic, = $\pi\lambda\acute{\epsilon}\omega$, which see. (§§ 96. 19: 117. N. 14.)

$\pi\eta\acute{\nu}\epsilon\omega$ ($\Pi\eta\eta\tau\Omega$, $\Pi\eta\eta\tau\Omega$), *blow, breathe*, A. $\epsilon\pi\eta\eta\upsilon\sigma\alpha$, Perf. $\pi\epsilon\pi\eta\eta\upsilon\kappa\alpha$, Perf. Pass. $\pi\epsilon\pi\eta\eta\upsilon\sigma\mu\alpha\iota$, A. Pass. $\epsilon\pi\eta\eta\acute{\upsilon}\sigma\theta\eta\nu$, F. Mid. $\pi\eta\eta\acute{\upsilon}\sigma\omega\mu\alpha\iota$, $\pi\eta\eta\upsilon\sigma\sigma\omega\mu\alpha\iota$. (§§ 96. N. 12: 107. N. 1: 109. N. 1: 114. N. 1.)

Poetic forms, Perf. Pass. $\sigma\iota\sigma\eta\mu\alpha\iota$, *am prudent, animated, intelligent*, A. Pass. 3d pers. sing. $\iota\sigma\eta\acute{\nu}\theta\eta$ used in the compound $\acute{\alpha}\mu\text{-}\sigma\eta\acute{\nu}\theta\eta$, from $\acute{\alpha}\nu\alpha\pi\eta\acute{\iota}\omega$, 2 A. Mid. (from $\Pi\eta\eta\tau\mu\iota$) $\iota\sigma\eta\eta\mu\eta\nu$. (§§ 96. 6: 117. N. 15.)

$\pi\omicron\theta\acute{\iota}\omega$, *long for, desire, miss*, $\pi\omicron\theta\acute{\iota}\sigma\omega$ and $\pi\omicron\theta\acute{\eta}\sigma\omega$, $\epsilon\pi\acute{o}\theta\eta\sigma\alpha$, $\pi\epsilon\pi\acute{o}\theta\eta\kappa\alpha$, $\pi\epsilon\pi\acute{o}\theta\eta\mu\alpha\iota$, $\epsilon\pi\omicron\theta\acute{\epsilon}\sigma\theta\eta\nu$. (§§ 95. N. 2: 109. N. 1.)

ΠΟΡΩ, *give*, 2 A. **ἔπορον**, Perf. Pass. 3d pers. sing. **πέπρωται** *it has been decreed by fate*, Part. **πεπρωμένος** *destined*. (§ 96. 17.)

ΠΟΛ, see **πίνω**.

ΠΡΑΣΩ, see **πίμπρημι**.

ΠΡΙΑΜΑΙ, *buy*, 2 A. Mid. **ἐπριάμην**, **πρίωμαι**, **πριάμην**, **πρίασο** or **πρίω**, **πρίασθαι**, **πριάμενος**. (§ 117. N. 9.)

ΠΡΟΩ, see **ΠΟΡΩ**.

ΠΤΑΣΩ, see **ἵπταμαι**, **πτήσσω**.

πτήσσω, *crouch*, F. **πτήξω**, A. **ἔπτιξα**, Perf. **ἔπτηχα**. From **ΠΤΑΣΩ** comes 2 Perf. Part. **πεπτηώς**. From **ΠΤΗΜΙ**, 2 A. 3d person dual **πτήτην**, in composition **καταπτήτην**. (§§ 96. 3 : 99. N. : 117. 12.)

ΠΤΟΩ, see **πίπτω**.

πυνθάνομαι (**ΠΤΘΩ**), poetic **πένθομαι**, *inquire*, Perf. Mid. **πέπυσμαι**, F. Mid. **πένσομαι**, 2 A. Mid. **ἐπυνθόμην**. (§ 96. 18, 7.)

P.

ΠΑΓΩ, see **ρήγνυμι**.

φαίνω, *sprinkle*, regular. From **ΠΑΔΩ**, A. Imperat. 2d pers. plur. **ράσσαιτε**, Perf. Pass. 3d pers. plur. **ῥράδαται**, Epic. (§§ 104. N. 4 : 91. N. 2.)

φέζω or **ἔρδω** or **ΕΡΓΩ**, F. **φέξω**, A. **ῥέρεξα** (Epic also **ῥεξα**), 2 Perf. **ἔοργα**, 2 Pluperf. **ἔωργεν**. (§ 80. N. 2, 3.)

φέω (**ΡΕΤΩ**, **ΡΤΩ**), *flow*, A. **ῥόρενσα**, Perf. **ῥόρύηκα**, F. Mid. **φένυσομαι** or **φνήσομαι**, 2 A. Pass. **ῥόρύην**. (§ 96. 18, 10, N. 12.)

ΡΕΩ, Perf. **ἔρηκα**, Perf. Pass.

εἶρημαι, A. Pass. **ἔρρήθη** or **ἔρρέθη** (not Attic **εἰρήθη**, **εἰρέθη**), 3 F. **εἰρήσομαι**, = **ΕΙΠΩ**, which see. (§§ 76. N. 1 : 95. N. 2.)

ρήγνυμι (**ΡΑΓΩ**), later **ῥήσσω**, *tear, burst*, F. **ρήξω**, A. **ῥέρεξα**, 2 Perf. **ῥέρωγα** *am torn to pieces*, 2 A. Pass. **ῥεράγην**. (§ 96. 18, 9, 3, 19.)

ρήγίω (**ΡΙΓΩ**), *shudder*, **ρήγισω**, &c. 2 Perf. **ῥερίγα** synonymous with the Present. (§ 96. 10.)

ΡΟΩ, see **ρώννυμι**.

ΡΤΩ, see **ρέω**, **ῥτω**.

ΡΩΓΩ, see **ρήγνυμι**.

ρώννυμι (**ΡΟΩ**), *strengthen*, F. **ρώσω**, A. **ῥώωσα**, Perf. **ῥώωκα**, Perf. Pass. **ῥώωμαι**, Imp. **ῥώωσο** *farewell*, &c. A. Pass. **ῥώώσθην**. (§§ 96. 9 : 109. N. 1.)

Σ.

σαλπίζω (**ΣΑΛΠΙΓΩ**), *sound a trumpet*, F. **σαλπιγξω**, later **σαλπίσω**, A. **ἑσάλπιγξα**, later **ἑσάλπισα**. (§ 96. 6, N. 6.)

σαώω (rarely **σάω**), *save*, **σαώσω**, &c. From **ΣΑΩΜΙ** comes Imperf. Act. 3d pers. sing. (Epic) **σάω**. (§§ 96. 10 : 78. N. 3 : 117.)

σβέννυμι (**ΣΒΕΩ**), *extinguish*, F. **σβέσω**, A. **ἔσβεσα**, Perf. Pass. **ἔσβεσμαι**, A. Pass. **ἐσβέσθην**. From **ΣΒΗΜΙ**, 2 A. **ἔσβην**, **σβείην**, **σβήναι**. (§§ 96. 9 : 95. N. 2 : 107. N. 1 : 109. N. 1.)

σείω (**ΣΤΩ**), *shake, move, agitate*, F. **σεύσω**, A. **ἔσσενα**, Perf. Pass. **ἔσσυμαι**, Pluperf. Pass. **ἔσσύμην**, A. Pass. **ἔσ-**

σύθην sometimes ἐσύθην.
From ΣΥΜΙ, 2 A. Mid.
ἐσσύμην and σύμην. Mid.
σεύσμαι and, without the
connecting vowel, σεῦμαι.
(§§ 96. 18 : 104. N. 1 : 78.
N. 3 : 79. N. 3.)

σκεδάννυμι (ΣΚΕΔΑΝΩ), scatter,
disperse, spread, F. σκεδιάσω
or σκεδιῶ, A. ἐσκέιδασα, Perf.
ἐσκέιδακα, Perf. Pass. ἐσκέιδα-
σμαι, A. Pass. ἐσκεδιάσθην.
(§§ 96. 9 : 102. N. 2 : 107.
N. 1 : 109. N. 1.)

σκέλλω (ΣΚΕΛΩ, ΣΚΑΛΩ), dry,
cause to wither, F. σκελιῶ,
A. ἐσκηλα, Perf. ἐσκληκα am
dried up, F. Mid. σκλησομαι.
From ΣΚΛΗΜΙ, 2 A. ἐσκλην,
σκληλην, σκληναι. Mid. σκέλλο-
μαι, wither. (§ 96. 6, 17, 18.)

σκίδνυμι (ΣΚΕΔΑΝΩ), Mid. σκί-
δναμαι, = σκεδάννυμι, which
see. (§ 96. 6, 16.)

σοῦμαι (σεύω), Imp. 2d pers.
sing. σοῦσο, 2 A. Pass. 3d
pers. sing. ἐσσουα, in compo-
sition ἀπέσσουα (Laconic)
he is gone, he is dead, =
σεῦμαι from σεύω, which see.
(§ 96. N. 15.)

σώω, see σώζω.

σπείσθαι, see ἔπω.

ΣΤΑΩ, see ἵστημι.

στερέω or στερίσκω (ΣΤΕΡΩ),
deprive, bereave, F. στερήσω,
A. ἐστέρησα, Perf. ἐστέρηκα,
Perf. Pass. ἐστέρημαι, A.
Pass. ἐστέρηθην, 2 A. Pass.
Part. στερεῖς (poetic). Pass.
στερέομαι or στέρομαι. (§ 96.
8, 10.)

στορέννυμι or στόρνυμι or στρών-
νυμι (ΣΤΟΡΩ), strew, spread,
F. στορέσω, στρώσω, A. ἐστό-

ρεσα, ἔστρωσα, Perf. Pass.
ἔστρωμαι, A. Pass. ἐστορέ-
σθην, ἐστρώθην. (§§ 96. 10,
9, 17 : 95. N. 1 : 109. N. 1.)
στυγίω (ΣΤΥΓΩ), fear, hate,
στυγήσω, &c. 2 A. ἐστυγον.
Aor. also ἐστυξα I terrified.
(§ 96. 10.)

σχεῖν, see ἔχω, ἴσχω.

σώζω (Epic σόω), save, σώσω,
ἔσωσα, σίσωκα, σίσωσμαι,
ἐσώθην.

σώω (σάω), = preceding. (§ 116.
N. 7.)

T.

ΤΑΓΩ, see ΤΑΩ, take.

ΤΑΛΑΩ, bear, suffer, venture,
A. ἐτάλασα, Perf. τέτληκα, 2
Perf. τέτληκα, Opt. τετλαίην,
Imp. τέτληθι, Infin. τετλάναι.
From ΤΑΛΗΜΙ, 2 A. ἐτλην,
τλώ, τλαίην, τλήθι, τλήναι,
τλάς. (§§ 26. 1 : 95. N. 2 :
91. N. 7 : 117. 12.)

τάμνω, F. ταμέω, Ionic, = τέ-
μνω.

ΤΑΩ, ΤΑΓΩ, take, Imperat.
2d pers. sing. τῇ (contracted
from τάε) take thou, 2 A.
Part. τεταγών, Epic. (§§ 23.
N. 1 : 78. N. 2.)

τείνω (ΤΕΝΩ, ΤΑΩ), stretch,
extend, F. τενώ, A. ἔτεινα,
Perf. τέτακα, Perf. Pass. τέτα-
μαι, A. Pass. ἐτάθην. (§ 96.
19, 5, 18.)

ΤΕΚΩ, see τέκω.

τέμνω (rarely τέμω), cut, F. τε-
μῶ, Perf. τέτμηκα, Perf. Pass.
τέτμημαι, A. Pass. ἐτμήθην, 2
A. ἔτεμον and ἔταμον, 2 A. M.
ἐταμόμην. (§ 96. 5, 17, 19.)

τέτμον or ἔτετμον, I found, met
with, a defective 2 A. Act
(§ 78. N. 2.)

ΤΕΤΧΩ, see *τυγχάνω*.

τῆ, see **ΤΑΩ**, *take*.

ΤΙΕΩ, Perf. Part. *τιτηνώς* afflicted, Perf. Mid. *τιτήμαι* am afflicted, am sorrowful. (§§ 99. N.)

τίθῃμι (rarely *τιθίω*, *θίω*), *put, place*, F. *θήσω*, A. *έθηκα*, Perf. *τέθεικα*, Perf. Pass. *τέθειμαι*, A. Pass. *έτέθην*, A. Mid. *έθηκάμην* (not Attic), 2 A. *έθην*, *θῶ*, *θειην*, *θείτι* or *θείς*, *θείναι*, *θείς*, 2 A. Mid. *έθέμην*. (§§ 96. 1: 104. N. 2: 95. N. 2, 4: 14. 3, N. 3: 117. N. 11, 13.)

τίκτω (**ΤΕΚΩ**), *bring forth*, F. *τίξω*, A. Pass. (later) *έτέχθην*, F. Mid. *τέξομαι*, 2 A. *έτεκον*, 2 Perf. *τέτοκα*, 2 F. Mid. *τεκούμαι*, 2 A. Mid. (poetic) *έτεκόμην*. (§§ 96. N. 3: 114. N. 2.)

τινώ, *τινῶμι*, *τιννῶμι*, = *τίω*, *honor*, which is regular. (§ 96. 5, 9.)

τιτρώω (**ΤΡΑΩ**), *bore*, F. *τρήσω*, A. *έτρησα*, Perf. *τέτρηκα*, Per. Pas. *τέτρημαι*. (§ 96. 1.)

τιτρώσχω (**ΤΟΡΩ**), *wound*, F. *τρώσω*, A. *έτρωσα*, Perf. *τέτρωκα*, Perf. Pass. *τέτρωμαι*, A. Pass. *έτρώθην*. (§ 96. 17, 1, 8.)

τιτύσκομαι (**ΤΤΚΩ**), *prepare, take aim at*, 2 A. *τέτυκον*, 2 A. Mid. *τετυκόμην*, Epic. (§§ 96. 1, 14: 78. N. 2.)

ΤΛΑΩ, see **ΤΑΛΑΩ**.

ΤΜΕΩ, **ΤΜΑΩ**, see *τέμνω*.

τορέω (**ΤΟΡΩ**), *pierce*, *τορήσω*, &c. 2 A. *έτορον*. (§ 96. 10.)

ΤΟΡΩ, see *τιτρώσχω*, *τορέω*. *τόσσαι*, *τόσσας*, = *τυχεῖν*, *τυχών*, from *τυγχάνω*, which see.

ΤΡΑΓΩ, see *τρώγω*.

ΤΡΑΩ, see *τιτρώω*.

τρέφω (**ΘΡΕΦΩ**), *nourish, feed, support*, F. *θρέψω*, A. *έθρεψα*, Perf. *τέτροφα*, Perf. Pass. *τέθραμμαι*, A. Pass. *έθρέφθην*, 2 A. *έτραφον* (Epic), 2 A. Pass. *έτράφην*. (§§ 14. 3: 96. 19: 107. N. 6.)

τρέχω (**ΘΡΕΧΩ**), *run*, A. *έθρεξα*, F. Mid. *θρέξομαι*. From **ΔΡΑΜΩ** or **ΔΡΕΜΩ** (which see) come Perf. *δεδράμηκα*, Perf. Pass. *δεδράμηναι*, 2 A. *έδραμον*, 2 Perf. *δεδρομα* (Epic), F. Mid. *δραμούμαι*. (§ 14. 3.)

τρώγω (**ΤΡΑΓΩ**), *eat, gnaw*, F. Mid. *τρώξομαι*, 2 A. *έτραγον*. (§ 96. 19.)

τυγχάνω (**ΤΤΧΩ**), *happen, attain*, A. *έτύχησα* (Epic), Perf. *τετύχηκα*, Perf. Mid. (poetic) *τέτυγμαί* or *τέτευγμαί*, F. Mid. *τεύσομαι*, 2 A. *έτυχον*. (§ 96. 7, 10, 18.)

τύπτω (**ΤΤΠΩ**), *strike*, F. *τύψω* commonly *τυπτήσω*, A. *έτυψα*, Perf. *τέτυφα*, 2 Perf. *τέτυμμαι* commonly *τετύπτημαι*, A. Pass. *έτύφθην*, 2 A. Pass. *έτύπην*. (§ 96. 2, 10.)

τ.

ύπεμνήμυκε, see *ήμύω*.

ύπισχνέομαι and *ύπλοχομαι* (*ύπό*, *ισχνέομαι*, *ισχομαι*), *promise*, Perf. Pass. *ύπέσχημαι*, A. Pass. *ύπεσχέθην*, F. Mid. *ύποσχόσομαι*, 2 A. Mid. *ύπέσχόμην*.

φ.

ΦΑΓΩ, 2 A. *έφαγον*, Pass. *φάγομαι* (later) as F. Active, = *εσθίω*, which see.

φάσκω, see φημί.

ΦΑΩ, see πιφάσκω, ΦΕΝΩ, φημί.

ΦΕΝΩ (ΦΑΩ), kill, Perf. Pass. πίφαμαι, 3 F. πιφήσομαι, 2 A. πίφρον or έπεφρον. (§§ 96. 5, 19 : 95. N. 2 : 78. N. 2 : 26. 1.)

φέρω, bring, carry, bear, Imperf. έφερον. From ΟΙΩ, F. οἶσω, A. Imperat. 2d pers. sing. οἶσε. From ΕΝΕΓΚΩ

(which see), A. ήνεγκα, Perf. ένήνοχα, Perf. Pass. ένήνεγμαι, A. Pass. ήνέχθην, 2 A. ήνεγκον.

φεύγω (ΦΤΓΩ), flee, escape, F. Mid. φεύξομαι, φευξοῦμαι, 2 A. έφυγον, 2 Perf. πίφευγα. (§§ 96 18 : 114. N. 1.)

Homer has also 2 Perf. Part. πιφυζέτε (as form ΦΥΖΩ), and Perf. Pass. Part. πιφυγμένοις having escaped.

φημί and φάσκω (ΦΑΩ), say, Imperf. έφην, F. γήσω, A. έφησα, Perf. Pass. πέφασμαι, 2 A. Mid. τφάμην, Imperat. φάο (Epic), Infjn. φάσθαι. (§§ 96. 8 : 95. N. 2 : 107. N. 1 : 117. N. 9.)

The Present and Imperfect Active are inflected as follows :

Present.

IND. S. φημί φής φησι(ν)	D. φαμέν φατόν φατόν	P. φαμέν φατέ φασί(ν)
SUBJ. S. φῶ, φῆς, φῆ, φῆτε, φῶσι(ν).	D. φῶμεν, φῆτον, φῆτον,	P. φῶμεν,
OPT. S. φαίην, φαίης, φαίη, P. φαίημεν, φαίητε, φαίησαν or φαίεν.	D. φαίημεν, φαίητον, φαίήτην,	
IMP. S. φάθι (§14. N. 4) φάτω	D. φάτον φάτων	P. φάτε φάτωσαν, φάντων
INF. φάναι.		
PART. φάς, φᾶσα, φάν, G. φάντος.		

Imperfect.

S. έφην έφης, έφησθα έφη	D. έφαμεν έφατον έφάτην	P. έφαμεν έφατε έφασαν
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NOTE 1. The 2d pers. sing. of the Ind. is very often written φής.

NOTE 2. For the 2d pers. sing. of the Imperfect, see above (§ 84. N. 6).

φθάνω (ΦΘΑΩ), come before, anticipate, F. φθάσω, A. έφθασα, Perf. έφθαχα, F. Mid. φθήσομαι. From ΦΘΗ-

ΜΙ, 2 A. έφθην, φθῶ, φθαλήν, φθῆναι, φθάς, 2 A. Mid. έφθάμην, φθάμενος. (§§ 96. 5 : 95. N. 2 : 117.)

φθίνω, φθίω, *consume, perish*, φθίσω, ἔφθισα, ἔφθικα, ἔφθιμαι. From ΦΘΙΜΙ, 2 A. Mid. ἐφθίμην, *Subj.* φθίωμαι, *Opt.* φθίμην, *Inf.* φθίσθαι, *Part.* φθίμενος. (§§ 96. 5 : 117. N. 14.)

φιλέω, *love*, regular. From the simple ΦΙΛΩ, A. Mid. ἐφίλάμην, *Imperat.* 2d pers. sing. φίλαι, *Epic.*

φορέω, *carry, bear, wear*, regular. From ΦΟΡΗΜΙ, *Inf.* (in Homer) φορῆναι. (§ 117. N. 17.)

φρέω (φέρω), φρήσω, &c. used only in composition. From ΦΡΗΜΙ comes 2 A. *Imp.* φρές. (§§ 96. 17 : 117. N. 11.)

ΦΤΓΩ, ΦΤΖΩ, see φεύγω.

πύω, *produce*, πύσω, ἔψυσα, πέψυκα *am*, 2 Perf. πέψυκα *am*, 2 A. Pass. (later) ἐψύην. From ΠΥΜΙ, 2 A. ἔψυν *am*, *Subj.* πύω, *Opt.* πύην, *Inf.* πύναι, *Part.* πύς. (§ 117. N. 7, 16.)

X.

ΧΑΛΩ, see χάζω, χανδάνω.

χάζω (ΧΑΛΩ, ΚΑΛΩ), *yield, give way*, F. κεκαδήσω *shall deprive*, 2 A. κέκαδον *I made to give way, deprived*, 2 A. Mid. κεκαδόμην. (§§ 96. 4, 10, 11 : 78. N. 2.)

χαίνω (ΧΑΝΩ, ΧΑΩ), commonly χάσκω, *gape*, 2 A. ἔχανον, 2 Perf. κέχηνα, F. Mid. χανοῦμαι. (§ 96. 5, 18, 8.)

χαίρω (ΧΑΡΩ), *rejoice*, F. χαίρήσω, Perf. κεχάρηκα, Perf. Pass. κεχάρημαι (*poetic* κέ-

χαρμαι), A. Mid. ἐχηράμην (*poetic*), 2 A. Pass. ἐχάρην, 2 A. Mid. κεχαρόμην (*Epic*). Homer has also F. κεχαρήσω, κεχαρήσομαι. (§§ 96. 18, 10, 11 : 78. N. 2.)

χανδάνω (ΧΑΛΩ, ΧΑΝΩ, ΧΕΝΩ), *contain, hold, receive*, F. Mid. χείσομαι, 2 A. ἔχαδον, 2 Perf. κέχανδα. (§§ 96. 6, 7, 19 : 12. 5.)

χάσκω, see χαίνω.

χέζω (ΧΕΛΩ), *caco*, A. ἔχεσα and ἔχεσον, Perf. Pass. κέχεσμαι, F. Mid. χέσομαι, χέσουμαι, 2 Perf. κέχοδα. (§§ 96. 4, 19 : 85. N. 2 : 114. N. 1.)

χέω (ΧΕΤΩ, ΧΤΩ), *pour*, F. χέω sometimes χεύσω, A. ἔχεα sometimes ἔχευσα (*Epic* ἔχευα), Perf. κέχυνκα, Perf. Pass. κέχυνμαι, A. Pass. ἐχύθην. From ΧΤΜΙ, 2 A. Mid. ἐχύμην. (§§ 96. 18, N. 12 : 95. N. 1 : 102. N. 2 : 104. N. 1 : 117.)

χόω, see χώννυμι.

ΧΡΑΙΣΜΩ, *help*, F. χραισμήσω, A. ἐχραισμησα, 2 A. ἔχραισμον. (§ 96. 10.)

χράω, *deliver an oracle*, χρήσω, &c. Mid. χράσομαι, *use*. (§§ 95. N. 3 : 116. N. 2.)

χρή (χράω), *it is necessary*, *Impersonal*, *Subj.* χρή, *Opt.* χρείη, *Inf.* χρήναι, *Part.* neut. χρεών, *Imperf.* ἐχρήν or χρήν, F. χρήσει.

The compound ἀπόχρη, *it is enough*, has *Inf.* ἀποχρήν, *Imperf.* ἀπέχρη.

NOTE. The *IMP.* χεῖ regularly would be χεῖ, (§ 116. N. 2.)

The *OPT.* χρείη, and the *IMP.*

χεῖναι come from *χεῖω* (Ionic', XPHML (§§ 116. N. 8 : 117. N. 17.)

The PART. *χεῖων* stands for *χεῖον*. (§ 116. N. 9.)

The Imperfect *ἔχεον* is contracted from *ἔχεον* (§ 116. N. 3). For *χεῖν*, see above (§§ 78. N. 3 : 93. N. 4 : 23. N. 3).

χρῶννυμι (XPOΩ), *color*, F.

χρώσω, A. *ἔχρωσα*, Perf. *κέ-*

χρωκα, Perf. Pass. *κέχρωσμαι*,

A. Pass. *ἔχρώσθην*. (§§ 96.

9 : 107. N. 1 : 109. N. 1.)

χῶννυμι (*χῶω*), *heap up*, *dam*,

F. *χῶσω*, A. *ἔχωσα*, Perf. *κέ-*

χωκα, Perf. Pass. *κέχωσμαι*,

A. Pass. *ἔχῶσθην*. (ibid.)

ψ.

ψύχω, *cool*, *ψύξω*, &c. 2 A.

Pass. *ἐψύγην* (as if from *ψτίζω*).

Ω.

ὠθέω (ΩΘΩ), *push*, Imperf.

ὠθήσειν, F. *ὠθήσω* or *ᾠσω*,

A. *ἔωσα*, Perf. *ἔωκα*, Perf.

Pass. *ἔωσμαι*, A. Pass. *ἔω-*

σθην, F. Mid. *ᾠσομαι*. (§§ 96.

10 : 80. N. 2.)

ὠνέομαι, *buy*, Imperf. *ᾠνεόμην*,

Perf. Pass. *ᾠνήμην*, F. Mid.

ᾠνήσομαι, A. Mid. (not Attic)

ᾠνησάμην or *ᾠνησάμην*. (§ 80.

N. 2.)

NOTE. In the catalogue of Anomalous Verbs, tenses of easy formation (as F. Pass.) are not generally given.

ADVERB.

§ 119. 1. Many adverbs answering to the question *πῶς*, *HOW? IN WHAT MANNER?* are formed from adjectives, pronouns, and participles, by changing *ος* of the nominative or genitive into *ως*. E. g.

σοφῶς, *wisely*, from *σοφός*, *wise* ;

χαριέντως, *gracefully*, from *χαρίεις*, *εντος*, *graceful* ;

ἀληθέως, contracted *ἀληθῶς*, *truly*, from *ἀληθής*, *έος*, *true* ;

οὕτως, *thus*, from *οὗτος*, *this* ;

ὅντως, *indeed*, from *ὤν*, *όντος*, *being*.

2. Some adverbs of this class end in *δην* or *άδην*. Such adverbs are derived from verbs. E. g. *γράφδην*, *scratchingly*, from *γράφω*, *scratch* ; *λογάδην*, *selectedly*, from *λέγω*, *select*, *collect*. (§§ 7 : 96. 19.)

3. Some end in *δόν* or *ηδόν*. Such adverbs are derived from nouns. E. g. *ἀγεληδόν*, *in herds*, from *ἀγέλη*, *herd* ; *τετραποδηδόν*, *like a quadruped*, from *τετράπους*, *οδος*, *four-footed*.

4. Some end in *ι* or *ει*, *τι* or *τε*. E. g. *ἐθελοντι*, *voluntarily*, from *ἐθέλων*, *οντος*, *willing* ; *βαρβαριστι*, *like a barbarian*, from *βαρβαρίζω*, *act like a barbarian*.

5. Some end in ξ. E. g. *ἐναλλάξ*, *by turns, crosswise*, from *ἐναλλάσσω*, *place across*.

6. A few adverbs of this class end in *ινδην*. E. g. *πλουτίνδην*, *according to (his) wealth*, from *πλούτος*, *riches*.

§ 120. Adverbs answering to the question *ποσάκις*, *HOW OFTEN?* end in *άκις*. Such adverbs are derived from adjectives. E. g. *συχνάκις*, *often*, from *συχνός*, *frequent*.

For the *numeral* adverbs, see above (§ 62. 4).

§ 121. 1. Adverbs answering to the question *πόθι* or *ποῦ*, *WHERE? IN WHAT PLACE?* end in *θι* or *σι(ν)*. E. g. *αὐτόθι*, *in that very spot*, from *αὐτός*.

The termination *σι(ν)* is chiefly appended to names of *towns*. It is preceded by *η* but when the nominative singular of the noun ends (or would end) in *α* pure or *ρα*, it is preceded by *α*. E. g. *Ἀθήνησι*, *at Athens*, from *Ἀθῆναι*, *Athens*; *Θεσπιάσι*, *at Thespiæ*, from *Θεσπιά*, *Thespiæ*.

(1) Some adverbs of this class end in *ου* or *αχοῦ*. E. g. *αὐτοῦ*, *there*, from *αὐτός*; *πανταχοῦ*, *everywhere*, from *πᾶς*, *παντός*.

(2) Some end in *οῖ*. E. g. *Ἰσθμοῖ*, *at the Isthmus*, from *Ἰσθμός*, *Isthmus*.

(3) The following adverbs also answer to the question *WHERE?* *ἄγχι* or *ἀγχοῦ*, *ἀνεκίς*, *ἄνω*, *ἐγγύς*, *ἐκάς*, *ἐκεῖ*, *ἐκτός*, *ἐνδον*, *ἐνθα* or *ἐνθάδε* or *ἐνταῦθα* (Ionic *ἐνθαυτα*), *ἐντός*, *ἔξω*, *ἔσφω*, *ἔκταρ*, *κάτω*, *πίλας*, *πέρα* and *πέραν*, *πλησίον*, *πόρῳ*, *πρόσω*, *τῆλε* or *τηλοῦ*, *ὧδε*, and some others.

NOTE 1. The adverb *οἶμαι*, *at home*, from *οἶκος*, *house*, takes the acute on the penult. (§ 20. N. 1.)

2. Adverbs answering to the question *πόθεν*, *WHENCE? FROM WHAT PLACE?* end in *θεν*. E. g.

Ἀθήνηθεν, *from Athens*, from *Ἀθῆναι*, *Athens*;

οὐρανόθεν, *from heaven*, from *οὐρανός*, *heaven*.

Here belongs *ἐνθεν* or *ἐνθενδε* or *ἐντεῦθεν* (Ionic *ἐνθενθεν*), *hence, thence, whence*.

3. Adverbs answering to the question *πότε*, *WHITHER? TO WHAT PLACE?* end in *σε*, *δε*, or *ζε*. E. g.

ἐκεῖσε, *thither*, from *ἐκεῖ*, *there*;

οἰκόνδε, *to the house, home*, from *οἶκος*, *house*;

Θήβαζε, *to Thebes*, from *Θῆβαι*, *Thebes*.

NOTE 2. In strictness, the ending *δε* is appended to the *accusative* singular or plural of the noun.

NOTE 3. The adverbs *οἰκαδε*, *home*, and *φύγαδε*, *to flight*, imply nom. ΟΙΞ, ΦΥΞ, whence accus. οἶκα, φύγα.

4. Adverbs answering to the question *πῇ*, IN WHAT DIRECTION? end in *η* or *αῇ*. E. g.

οὐδαμῇ, in no way, from *οὐδαμός*, none;

ἄλλαχῇ, in another direction, from *ἄλλος*.

NOTE 4. The ending *η* becomes *η* only when the nominative of the adjective, from which such adverbs are derived, is not obsolete.

§ 122. The following adverbs answer to the question *πότε*, WHEN? IN WHAT TIME? *ἔει*, *αὔριον*, *ἐκάστοτε*, *ἔπειτα*, *ἐχθές* or *χθές*, *νεωστὶ*, *νύκτωρ*, *νῦν*, *ὀψέ*, *πύλαι*, *πάντοτε*, *πέρυσσι*, *πρὶν*, *προχθές*, *πρώην*, *πρωῖ*, *σήμερον*, *τῆτες*, *ύστερον*, and some others.

§ 123. The following table exhibits the adverbs derived from *ΠΟΣ*, *ΟΜΟΣ*, *ΤΟΣ*, and *ὅς*. (§§ 73. 1 : 63. N. 2 : 71.)

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>ποῦ</i> or <i>πόθι</i> , <i>where?</i>	<i>πού</i> or <i>ποθί</i> , <i>somewhere</i>	<i>τόθι</i> , <i>here</i> , <i>in this</i> <i>place</i>	<i>οὗ</i> or <i>ὅθι</i> or <i>ὅπου</i> or <i>ὀπό-</i> <i>θι</i> , <i>where</i>
<i>πόθεν</i> , <i>whence?</i>	<i>ποθεν</i> , <i>from</i> <i>some place</i>	<i>τόθεν</i> , <i>thence</i>	<i>ὅθεν</i> or <i>ὀπό-</i> <i>θεν</i> , <i>whence</i>
<i>ποῖ</i> or <i>πῶς</i> , <i>whither?</i>	<i>ποί</i> , <i>some-</i> <i>whither</i>	wanting	<i>οἷ</i> or <i>ὅποι</i> , <i>whither</i>
<i>πῇ</i> , <i>in what</i> <i>direction?</i>	<i>πή</i> , <i>in some</i> <i>direction</i>	<i>τῇ</i> or <i>τῇδε</i> or <i>ταύτῃ</i> , <i>in this</i> <i>direction</i>	<i>ᾗ</i> or <i>ὅπῃ</i> , <i>in which</i> <i>direction</i>
<i>πότε</i> , <i>when?</i>	<i>ποτέ</i> , <i>at some</i> <i>time, once</i>	<i>τότε</i> , <i>then</i>	<i>ότε</i> or <i>ὀπότε</i> <i>when</i>
<i>πῶς</i> , <i>how?</i>	<i>πῶς</i> , <i>some-</i> <i>how</i>	<i>τῶς</i> or <i>ὥδε</i> or <i>οὕτως</i> , <i>thus, so</i>	<i>ὥς</i> or <i>ὀπως</i> , <i>as</i>
<i>πηνίκα</i> , <i>at</i> <i>what time?</i>	wanting	<i>τηνίκα</i> , <i>τηνικά-</i> <i>δε</i> , <i>τηνικάντα</i> , <i>at this or that</i> <i>time</i>	<i>ἥνίκα</i> or <i>ὀπηνίκα</i> , <i>at</i> <i>which time</i>
<i>πῆμος</i> , <i>when?</i>	wanting	<i>τῆμος</i> or <i>τη-</i> <i>μόσδε</i> or <i>τη-</i> <i>μοῦτος</i> , <i>then</i>	<i>ῆμος</i> or <i>ὀπῆ-</i> <i>μος</i> , <i>when</i>
wanting	wanting	<i>τέως</i> , <i>so long</i>	<i>ἕως</i> , <i>until</i>
wanting	wanting	<i>τόσσα</i> , <i>so long</i>	<i>ὅσσα</i> , <i>as long as</i>

NOTE 1. The forms *πίθι*, *πιδί*, *τίθι*, *θίθι*, *τίθιν*, *θί*, *τός*, *πῆμος*, *τῆμος*, *ῆμος*, *τόθρα*, *θόθρα*, are poetic.

Instead of *τός*, the poets sometimes use *θί*, with the acute accent.

NOTE 2. The letter *ι* is annexed to the demonstratives *ταύτη*, *αὐτή*, *οὕτως*, for the sake of emphasis. Thus, *ταυτηί*, *αὐτήι*, *οὕτωςι*. (§ 70. N. 2.)

NOTE 3. Also the adverbs *διῦρο*, *ἐνθαδί* or *ἐντιῦθιν*, and *νῦν*, take *ι*. Thus, *διυρί*, *ἐνθαδί* or *ἐνταυδί*, *ἐντιυθινί*, *νυνί*.

NOTE 4. Some of the *relative* adverbs are strengthened by *πῖρ* or *οὖν*, or by both united. E. g. *ὅς*, *ὅσπῖρ*, *ὅσπου*, *ὅσπου*, *ὅσπου* *whenever*.

§ 124. 1. Some *genitives*, *datives*, and *accusatives* are used adverbially. E. g. *δημοσίᾳ*, *publicly*, from *δημόσιος*, *public*; *τέλος*, *finally*, *lastly*, from *τέλος*, *end*.

2. Especially the *accusative singular* or *plural* of the *neuter* of an *adjective* is often used adverbially. E. g. *μόνον*, *only*, from *μόνος*, *alone*; *πολύ* or *πολλά*, *much*, from *πολύς*, *much*.

NOTE. In some instances, a word with the preposition, which governs it, is used adverbially. E. g. *παράχρημα* (*παρά χρέμα*), *instantly*; *πρὸς ἔργον* (*πρὸς ἔργον*), *to the purpose*; *καθ' ἑαυτὴν* (*καθ' ἑαυτὴν*), *as*.

COMPARISON OF ADVERBS.

§ 125. The *comparative* of an adverb derived from an adjective is the same with the *neuter singular* of the comparative, and the *superlative* is the same with the *neuter plural* of the superlative, of that adjective. E. g.

σοφῶς, *wisely*, *σοφώτερον*, *more wisely*, *σοφώτατα*, *most wisely*, from *σοφός*, *wise*. (§ 57.)

ἡδέως, *pleasantly*, *ἡδίον*, *more pleasantly*, *ἡδίστα*, *most pleasantly*, from *ἡδύς*, *pleasant*. (§ 58.)

NOTE 1. Some adverbs of the *comparative* degree end in *ως*. E. g. *χαλίσως*, *χαλεπωτίως*, from *χαλίσως*.
Superlatives in *ως* are rare.

NOTE 2. Some comparative and superlative adverbs end in *ω*, particularly when the positive ends in *ω*. E. g. *ἄνω*, *ὑπὸ*, *ἀντίω*, *ἀνωτάτω*.

NOTE 3. The following adverbs are anomalous in their comparison:

ἄγχι or *ὠγχοῦ*, *near*, *ἄσπον*, *ἄγχιστα*. (Compare § 58. N. 1.)

ἱκέως, *ἄσπον*, *ἱκαστέρω*, *ἱκαστάτω*. (§ 125. N. 2.)

ἔνθεν, *within*, *ἐνδοτέρω*, *ἐνδοτάτω*. (ibid.)

μέλα, *very*, *μᾶλλον*, *more*, *rather*, *μάλιστα*, *very much*, *especially*.

νυκτῶς, *nightly*, *by night*; *νυκταίστερον*, *further back in the night*, that is, *earlier in the morning*, *νυκταίτατα*, *very early in the morning*.

πέρα, *farther*, *beyond*, *περαιτέρω* or *περαιότερον*, *περαιτάτω*. (ibid.)

πρὸς ἔργον, *to the purpose*, *πρὸς ἔργαίστερον*, *more to the purpose*, *πρὸς ἔργαίτατα*, *very much to the purpose*.

DERIVATION OF WORDS.

§ 126. All words, which cannot be proved to be derivative, must be considered as primitive.

DERIVATION OF SUBSTANTIVES.

§ 127. Substantives derived FROM OTHER SUBSTANTIVES end in

ιδης, άδης, ιάδης, ιων, ις, άς, ινη, ιώνη, patronymics :

ιον, ιδιον, άριον, έλλιον, ύδριον, ύφριον, ισκος, έλλος or ύλος, ισκη, ις, diminutives :

ιος, ιτης, ατης, ήτης, ιατης, ιώτης, ανός, ηνός, ινος, εύς, α, ις, ας, ών, ωνιά, τής, τис, σσα, ισσα, appellatives.

1. PATRONYMICS, that is, names of persons derived from their parents or ancestors, end in *ιδης, αδης, ιαδης*, gen. *ον*, and *ιων* gen. *ωνος*, masculine : *ις* gen. *ιδος, ας* gen. *αδος*, and *ινη, ιωνη*, feminine.

(1) Patronymics from nouns in *ης* or *ας*, of the *first declension*, end in *αδης* (fem. *ας*). E. g. *Ίππότης, Ίπποτιάδης* son of *Hippotes* ; *Βορέας, Βορεάδης* son of *Boreas*.

(2) Patronymics from nouns in *ος* and *ιος*, of the *second declension*, end in *ιδης* (fem. *ις*) and *ιαδης* (fem. *ιας*) respectively. E. g. *Κρόνος, Κρονίδης* son of *Saturn* ; *Άσκληπιός, Άσκληπιιάδης* son of *Æsculapius*.

In this case, the poets often use *ιων* (fem. *ινη, ιωνη*) for *ιδης*. E. g. *Κρονίων* for *Κρονίδης* ; *Άδρηστος, Άδρηστινη* daughter of *Adrastus*.

(3) Patronymics from nouns of the *third declension* are formed by dropping *ος* of the genitive of the primitive, and annexing *ιδης* (fem. *ις*) or *ιαδης*. E. g. *Πέλοψ, πος, Πελοπίδης* son of *Pelops* ; *Φέρης, ητος, Φερητιάδης* son of *Pheres* ; *Άτλας, ατος, Άτλαντις* daughter of *Atlas*.

The poets sometimes use *ιων* for *ιδης*. E. g. *Πηλεύς, έος, Πηλείων* son of *Peleus*.

NOTE 1. The epic poets often form patronymics from nouns in *ιος*, by dropping *ος* of the Ionic genitive (§ 44. N. 2), and annexing *ιαδης, ις*. E. g. *Πηλεύς, ηος, Πηληιάδης* son of *Peleus* ; *Βρισηύς, ηος, Βρισηΐς* daughter of *Briseus*.

Feminine patronymics in *νις* are sometimes contracted in the oblique cases. E. g. *Νηρείς, ηος, Νηρηΐς* daughter of *Nereus, Nereid*, gen. plur. *Νηρηΐων*.

2. A DIMINUTIVE signifies a small thing of the kind denoted by the primitive.

Diminutives end in *ιον*, *ιδιον*, *αριον*, *υλλιον*, *υδριον*, *υφριον*, neuter: *ισκος*, *υλλος* or *υλος*, masculine: *ισκη*, *ις* gen. *ιδος*, feminine. E. g. *ἄνθρωπος*, *man*, *ἄνθρωπιον*, *a little fellow*; *στέφανος*, *crown*, *στεφανίσκος*, *a little crown*; *μῆραξ*, *κος*, *girl*, *μειράκιον*, *a little girl*.

NOTE 2. The first syllable of *ιδιον* is contracted with the preceding vowel. E. g. *βοῦς*, *βοῆς*, or, *βοῖδιον*, *a little ox*; *λεξίς*, *ιως*, *word*, *λεξιῖδιον*, *a little word*. In this case, the ending *ιδιον* often becomes *ιδιον*.

NOTE 3. Many diminutives in *ιον* have lost their diminutive signification. E. g. *πιδον*, *πιδιον*, *plain*.

3. *National APPELLATIVES* end in *ιος*, *ιτης*, *ατης*, *ητης*, *ιατης*, *ιωτης*, *ανος*, *ηνος*, *ινος*, gen. *ου*, and *ευς* gen. *εος*, masculine: *α*, *ις* gen. *ιδος*, and *ας* gen. *αδος*, feminine. E. g. *Κόρινθος*, *Corinth*, *Κορινθιος*, *a Corinthian*; *Στάγειρα*, *Stagira*, *Σταγειρίτης*, *a Stagirit*; *Τεγέα*, *Tegea*, *Τεγέατης*, *a Tegean*.

NOTE 4. When the nominative singular of the noun denoting the place ends (or would end) in *α* or *η*, the ending *ιος* is generally contracted with the preceding vowel. E. g. *Ἀθήναι*, *Ἀθηναῖος*.

4. Nouns denoting a place, where there are many things of the same kind, end in *ων* or *ωνια*. E. g. *δάφνη*, *laurel*, *δαφνών*, *laurel-grove*; *ρόδος*, *rose*, *ρόδωνιά*, *rose-garden*.

5. Many masculine appellatives end in *της* gen. *ου*. E. g. *πόλις*, *city*, *πολίτης*, *citizen*; *ἵππος*, *horse*, *ἵπποτης*, *horseman*. Those in *ιτης* have the *ι* in the penult long.

Feminine appellatives of this class end in *τις*. E. g. *πολίτις*, *female citizen*.

6. Some masculine appellatives end in *ευς*. E. g. *ἵππος*, *horse*, *ἵππεύς*, *horseman*.

7. Some feminine appellatives end in *σσα* or *ισσα*. E. g. *Θραξ*, *a Thracian*, *Θραῦσα*, *a Thracian woman*; *βασιλεύς*, *king*, *βασιλισσα*, *queen*.

§ 128. Substantives derived FROM ADJECTIVES end in *ια*, *της* gen. *ητος*, *σύνη*, *ος* gen. *εος*, *α* gen. *ας*, and *η*. Such substantives denote the ABSTRACT of their primitives. E. g.

<i>κακία</i> , <i>vice</i>	from <i>κακός</i> , <i>wicked</i>
<i>ὀξύτης</i> , <i>sharpness</i>	“ <i>ὀξύς</i> , <i>sharp</i>
<i>δικαιοσύνη</i> , <i>justice</i>	“ <i>δίκαιος</i> , <i>just</i>
<i>βάθος</i> , <i>depth</i>	“ <i>βαθύς</i> , <i>deep</i> .

NOTE 1. If the ending *ια* be preceded by *ι* or *α*, a contraction takes place. E. g. *ἀλήθεια*, *truth*, from *ἀληθής*, *ίος*, *true*; *ἄνεια*, *folly*, from *ἄνιος*, *foolish*.

another μ comes to stand before the first syllable of this verb; as $\iota\mu\pi\acute{\iota}\sigma\lambda\eta\mu\iota$, not $\iota\mu\pi\acute{\iota}\mu\pi\lambda\eta\mu\iota$. The same is observed of $\sigma\acute{\iota}\mu\pi\sigma\eta\mu\iota$.

$\pi\acute{\iota}\mu\pi\rho\eta\mu\iota$ and $\pi\acute{\iota}\mu\pi\rho\acute{\alpha}\omega$ ($\Pi\mu\rho\acute{\alpha}\Omega$), *burn*, F. $\pi\rho\acute{\eta}\sigma\omega$, A. $\epsilon\pi\rho\eta\sigma\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\rho\eta\sigma\mu\alpha\iota$, A. Pass. $\epsilon\pi\rho\acute{\eta}\sigma\theta\eta\nu$. (§§ 96. 1 : 107. N. 1 : 109. N. 1.)

For the omission of μ , in composition, see $\sigma\acute{\iota}\mu\pi\lambda\eta\mu\iota$.

$\pi\acute{\iota}\omega$ ($\Pi\acute{\iota}\Omega$), *drink*, 2 A. $\epsilon\pi\acute{\iota}\omega$, 2 F. Mid. $\pi\acute{\iota}\omega\mu\alpha\iota$ (later). Pass. $\pi\acute{\iota}\omega\mu\alpha\iota$, as F. Active, *shall drink*. From $\Pi\acute{\omega}\Omega$, Perf. $\pi\acute{\epsilon}\pi\omega\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\omega\mu\alpha\iota$, A. Pass. $\epsilon\pi\acute{\omega}\theta\eta\nu$. From $\Pi\acute{\iota}\mu\iota$, 2 A. *Imperat.* 2d pers. sing. $\pi\acute{\iota}\theta\iota$. (§§ 96. 5 : 114. N. 2 : 95. N. 2 : 117. N. 14.)

$\pi\acute{\iota}\sigma\kappa\omega$ ($\Pi\acute{\iota}\Omega$), *cause to drink, give to drink*, F. $\pi\acute{\iota}\sigma\omega$, A. $\epsilon\pi\acute{\iota}\sigma\alpha$. (§ 96. 1, 8.)

$\pi\acute{\iota}\pi\rho\acute{\alpha}\sigma\kappa\omega$ ($\pi\epsilon\rho\acute{\alpha}\omega$), *sell*, Perf. $\pi\acute{\epsilon}\pi\rho\alpha\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\rho\alpha\mu\alpha\iota$, A. Pass. $\epsilon\pi\rho\acute{\alpha}\theta\eta\nu$, 3 F. $\pi\epsilon\pi\rho\acute{\alpha}\sigma\omega\mu\alpha\iota$. (§§ 96. 1, 8 : 26. 1.)

$\pi\acute{\iota}\pi\tau\omega$ ($\Pi\epsilon\tau\Omega$), *fall*, A. $\epsilon\pi\epsilon\sigma\alpha$ (little used), Perf. $\pi\acute{\epsilon}\pi\tau\omega\kappa\alpha$, 2 A. $\epsilon\pi\epsilon\sigma\omega$ (Doric $\epsilon\pi\epsilon\tau\omega$), 2 Perf. *Part.* $\pi\epsilon\pi\tau\epsilon\acute{\omega}\varsigma$, $\pi\epsilon\pi\tau\eta\acute{\omega}\varsigma$, $\pi\epsilon\pi\tau\omega\acute{\iota}\varsigma$, 2 F. Mid. $\pi\epsilon\sigma\acute{\omega}\mu\alpha\iota$. (§§ 96. 1, 19, 17, 15 : 114. N. 2.)

$\pi\acute{\iota}\tau\eta\acute{\omega}$ and $\pi\acute{\iota}\tau\eta\mu\iota$ ($\Pi\epsilon\tau\alpha\Omega$), = $\pi\epsilon\tau\acute{\alpha}\nu\eta\mu\iota$, which see. (§ 96. 16, 6 : 117.)

$\pi\acute{\iota}\tau\eta\acute{\omega}$ ($\Pi\epsilon\tau\Omega$), = $\pi\acute{\iota}\tau\omega$, which see. (§ 96. 16, 5, 10.)

$\pi\acute{\iota}\phi\acute{\alpha}\sigma\kappa\omega$ or $\pi\acute{\iota}\phi\alpha\acute{\nu}\sigma\kappa\omega$ ($\Phi\alpha\Omega$), *show, make known, communicate*. (§ 96. 1, 8.)

$\Pi\acute{\iota}\Omega$, see $\pi\acute{\iota}\omega$, $\pi\acute{\iota}\sigma\kappa\omega$.

$\Pi\lambda\alpha\Gamma\Omega$, see $\pi\lambda\acute{\alpha}\zeta\omega$, $\pi\lambda\acute{\eta}\sigma\omega$.

$\pi\lambda\acute{\alpha}\zeta\omega$ ($\Pi\lambda\alpha\Gamma\Omega$), *cause to wander*, F. $\pi\lambda\acute{\alpha}\gamma\zeta\omega$, A. $\epsilon\pi\lambda\alpha\gamma\zeta\alpha$, A. Pass. $\epsilon\pi\lambda\acute{\alpha}\gamma\chi\theta\eta\nu$. Mid. $\pi\lambda\acute{\alpha}\zeta\omega\mu\alpha\iota$, *wander about, rove*. (§ 96. 3, 6.)

$\pi\lambda\acute{\epsilon}\omega$ ($\Pi\lambda\epsilon\tau\Omega$), *sail*, $\epsilon\pi\lambda\epsilon\upsilon\sigma\alpha$, Perf. $\pi\acute{\epsilon}\pi\lambda\epsilon\upsilon\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\mu\alpha\iota$, A. Pass. $\epsilon\pi\lambda\epsilon\acute{\upsilon}\sigma\theta\eta\nu$, F. Mid. $\pi\lambda\epsilon\acute{\upsilon}\sigma\omega\mu\alpha\iota$, $\pi\lambda\epsilon\upsilon\sigma\acute{\omega}\mu\alpha\iota$. (§§ 96. N. 12 : 107. N. 1 : 114. N. 1.)

$\pi\lambda\acute{\eta}\sigma\omega$ ($\Pi\lambda\alpha\Gamma\Omega$), rarely $\pi\lambda\acute{\eta}\gamma\eta\mu\iota$, *strike*, F. $\pi\lambda\acute{\eta}\zeta\omega$, A. $\epsilon\pi\lambda\eta\zeta\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\lambda\eta\gamma\mu\alpha\iota$, 2 A. $\pi\acute{\epsilon}\pi\lambda\eta\gamma\omega$ (Epic), 2 Perf. $\pi\acute{\epsilon}\pi\lambda\eta\gamma\alpha$, 2 A. Pass. $\epsilon\pi\lambda\acute{\eta}\gamma\eta\nu$ (in composition $\epsilon\pi\lambda\acute{\alpha}\gamma\eta\nu$), 2 A. Mid. (Epic) $\pi\epsilon\pi\lambda\eta\gamma\acute{\omega}\mu\eta\nu$. (§§ 96. 18, 3, 9 : 78. N. 2.)

$\pi\lambda\acute{\omega}\omega$ ($\pi\lambda\acute{\epsilon}\omega$), $\acute{\omega}\sigma\omega$, &c. 2 A. (from $\Pi\lambda\omega\mu\iota$) $\epsilon\pi\lambda\omega\nu$, *Part.* $\pi\lambda\acute{\omega}\varsigma$, G. $\pi\lambda\acute{\omega}\nu\tau\omega\varsigma$, Ionic, = $\pi\lambda\acute{\epsilon}\omega$, which see. (§§ 96. 19 : 117. N. 14.)

$\pi\acute{\nu}\epsilon\omega$ ($\Pi\acute{\nu}\epsilon\tau\Omega$, $\Pi\acute{\nu}\tau\Omega$), *blow, breathe*, A. $\epsilon\pi\acute{\nu}\epsilon\upsilon\sigma\alpha$, Perf. $\pi\acute{\epsilon}\pi\acute{\nu}\epsilon\upsilon\kappa\alpha$, Perf. Pass. $\pi\acute{\epsilon}\pi\acute{\nu}\epsilon\upsilon\sigma\mu\alpha\iota$, A. Pass. $\epsilon\pi\acute{\nu}\epsilon\upsilon\sigma\theta\eta\nu$, F. Mid. $\pi\acute{\nu}\epsilon\upsilon\sigma\omega\mu\alpha\iota$, $\pi\acute{\nu}\epsilon\upsilon\sigma\acute{\omega}\mu\alpha\iota$. (§§ 96. N. 12 : 107. N. 1 : 109. N. 1 : 114. N. 1.)

Poetic forms, Perf. Pass. $\sigma\acute{\iota}\sigma\tau\omega\mu\alpha\iota$, *am prudent, animated, intelligent*, A. Pass. 3d pers. sing. $\iota\sigma\tau\acute{\eta}\theta\eta$ used in the compound $\acute{\alpha}\mu\text{-}\sigma\tau\acute{\eta}\theta\eta$, from $\acute{\alpha}\nu\alpha\sigma\tau\acute{\eta}\omega$, 2 A. Mid. (from $\Pi\acute{\nu}\tau\mu\iota$) $\iota\sigma\tau\acute{\eta}\mu\eta\nu$. (§§ 96. 6 : 117. N. 15.)

$\pi\acute{\omicron}\theta\acute{\epsilon}\omega$, *long for, desire, miss*, $\pi\acute{\omicron}\theta\acute{\epsilon}\sigma\omega$ and $\pi\acute{\omicron}\theta\acute{\eta}\sigma\omega$, $\epsilon\pi\acute{\omicron}\theta\eta\sigma\alpha$, $\pi\epsilon\pi\acute{\omicron}\theta\eta\kappa\alpha$, $\pi\epsilon\pi\acute{\omicron}\theta\eta\mu\alpha\iota$, $\epsilon\pi\acute{\omicron}\theta\acute{\epsilon}\sigma\theta\eta\nu$. (§§ 95. N. 2 : 109. N. 1.)

ΠΟΡΩ, *give*, 2 A. *ἔπορον*, Perf. Pass. 3d. pers. sing. *πέπρωται* *it has been decreed by fate*, Part. *πεπρωμένος* *destined*. (§ 96. 17.)

ΠΟΩ, see *πίνω*.

ΠΡΑΩ, see *πίμπρημι*.

ΠΡΙΑΜΑΙ, *buy*, 2 A. Mid. *ἐπριάμην*, *πρίωμαι*, *πριαίμην*, *πρίασο* or *πρίω*, *πρίασθαι*, *πριαίμενος*. (§ 117. N. 9.)

ΠΡΟΩ, see *ΠΟΡΩ*.

ΠΤΑΩ, see *ἵπταμαι*, *πτήσσω*.

πτήσσω, *crouch*, F. *πτήξω*, A. *ἔπτιξα*, Perf. *ἔπτηχα*. From **ΠΤΑΩ** comes 2 Perf. Part. *πεπιτηώς*. From **ΠΤΗΜΙ**, 2 A. 3d. person dual *πτήτην*, in composition *καταπτήτην*. (§§ 96. 3 : 99. N. : 117. 12.)

ΠΤΟΩ, see *πίπτω*.

πυνθάνομαι (**ΠΤΘΩ**), poetic *πεύθομαι*, *inquire*, Perf. Mid. *πέπυσμαι*, F. Mid. *πέυσσομαι*, 2 A. Mid. *ἐπυνθόμην*. (§ 96. 18, 7.)

P.

ΠΑΓΩ, see *ρήγνυμι*.

φαίνω, *sprinkle*, regular. From **ΠΑΔΩ**, A. Imperat. 2d pers. plur. *ράσσαιτε*, Perf. Pass. 3d pers. plur. *ῥάράδεται*, Epic. (§§ 104. N. 4 : 91. N. 2.)

φέζω or *ἔρδω* or **ΕΡΓΩ**, F. *ῥέξω*, A. *ἔρρεξα* (Epic also *ἔρξα*), 2 Perf. *ἔοργα*, 2 Pluperf. *ἑώργειν*. (§ 80. N. 2, 3.)

φέω (**ΡΕΤΩ**, **ΡΤΩ**), *flow*, A. *ἔρρενσα*, Perf. *ἔρρύηκα*, F. Mid. *ῥεύσομαι* or *ῥνήσομαι*, 2 A. Pass. *ἔρρύην*. (§ 96. 18, 10, N. 12.)

ΡΕΩ, Perf *ῥερηκα*, Perf. Pass.

ῥερημαι, A. Pass. *ἔρρέθην* or *ἔρρέεθην* (not Attic *ῥεθήθην*, *ῥερέθην*), 3 F. *ῥεήσομαι*, = **ΕΙΠΩ**, which see. (§§ 76. N. 1 : 95. N. 2.)

ρήγνυμι (**ΡΑΓΩ**), later *ῥήσσω*, *tear, burst*, F. *ῥήξω*, A. *ἔρρηξα*, 2 Perf. *ἔρρωγα* *am torn to pieces*, 2 A. Pass. *ἔρράγην*. (§ 96. 18, 9, 3, 19.)

ῥιγέω (**ΡΙΓΩ**), *shudder*, *ῥιγήσω*, &c. 2 Perf. *ἔρρίγα* synonymous with the Present. (§ 96. 10.)

ΡΟΩ, see *ῥώννυμι*.

ΡΤΩ, see *ῥέω*, *flow*.

ΡΩΓΩ, see *ῥήγνυμι*.

ῥώννυμι (**ΡΟΩ**), *strengthen*, F. *ῥώσω*, A. *ἔρρώσα*, Perf. *ἔρρωκα*, Perf. Pass. *ἔρρώμαι*, Imp. *ἔρρώσο* *farewell*, &c. A. Pass. *ἔρρώσθην*. (§§ 96. 9 : 109. N. 1.)

Σ.

σαλπίζω (**ΣΑΛΠΙΓΩ**), *sound a trumpet*, F. *σαλπίγξω*, later *σαλπίσω*, A. *ἑσάλπιγξα*, later *ἑσάλπισα*. (§ 96. 6, N. 6.) *σαώω* (rarely *σάω*), *save*, *σαώσω*, &c. From **ΣΑΩΜΙ** comes Imperf. Act. 3d pers. sing. (Epic) *σάω*. (§§ 96. 10 : 78. N. 3 : 117.)

σβέννυμι (**ΣΒΕΩ**), *extinguish*, F. *σβέσω*, A. *ἔσβεσα*, Perf. Pass. *ἔσβεσμαι*, A. Pass. *ἔσβεσθην*. From **ΣΒΗΜΙ**, 2 A. *ἔσβην*, *σβείην*, *σβήναι*. (§§ 96. 9 : 95. N. 2 : 107. N. 1 : 109. N. 1.)

σεύω (**ΣΤΩ**), *shake, move, agitate*, F. *σεύσω*, A. *ἔσσενα*, Perf. Pass. *ἔσσυμαι*, Pluperf. Pass. *ἔσσύμην*, A. Pass. *ἔσ-*

- σύθην sometimes εσύθην.
From ΣΤΜΙ, 2 A. Mid.
έσσύμην and σύμην. Mid.
σεύσμαι and, without the
connecting vowel, σεῦμαι.
(§§ 96. 18: 104. N. 1: 78.
N. 3: 79. N. 3.)
- σκεδάννυμι (ΣΚΕΔΑΝ), *scatter, disperse, spread*, F. σκεδάσω or σκεδῶ, A. έσκέδασα, Perf. έσκέδακα, Perf. Pass. έσκέδασμαι, A. Pass. έσκεδάσθην. (§§ 96. 9: 102. N. 2: 107. N. 1: 109. N. 1.)
- σκέλλω (ΣΚΕΛΩ, ΣΚΑΛΩ), *dry, cause to wither*, F. σκελῶ, A. έσκηλα, Perf. έσκληκα *am dried up*, F. Mid. σκλησομαι. From ΣΚΛΗΜΙ, 2 A. έσκλην, σκλαίην, σκληναι. Mid. σέλλομαι, *wither*. (§ 96. 6, 17, 18.)
- σκίδνημι (ΣΚΕΔΑΝ), Mid. σκιδναμαι, = σκεδάννυμι, which see. (§ 96. 6, 16.)
- σοῦμαι (σεύω), *Imp. 2d. pers. sing. σοῦσο*, 2 A. Pass. 3d pers. sing. έσσουσα, in composition *απέσσουσα* (Laconic) *he is gone, he is dead*, = σεῦμαι from σεύω, which see. (§ 96. N. 15.)
- σώω, see σώζω.
- σπένθαι, see έπω.
- ΣΤΑΝ, see ίστημι.
- στερίω or στερίσκω (ΣΤΕΡΩ), *deprive, bereave*, F. στερήσω, A. έστέρησα, Perf. έστέρηκα, Perf. Pass. έστέρημαι, A. Pass. έστιρέθην, 2 A. Pass. *Part. στερείς* (poetic). Pass. *στερέομαι* or *στέρομαι*. (§ 96. 8, 10.)
- στορέννυμι or στόρνυμι or στρώννυμι (ΣΤΟΡΩ), *strew, spread*, F. στορέσω, στρώσω, A. έστό-
- ρεσα, *έστρωσα*, Perf. Pass. *έστρωμαι*, A. Pass. *έστορέσθην, έστρώθην*. (§§ 96. 10, 9, 17: 95. N. 1: 109. N. 1.)
- στυγίω (ΣΤΥΓΩ), *fear, hate, στυγήσω, &c.* 2 A. *έστυγον*. Aor. also *έστυξα* *I terrified*. (§ 96. 10.)
- σχέιν, see έχω, *έχω*.
- σώζω (Epic σώω), *save, σώσω, έσωσα, σέσωκα, σέσωμαι, έσώθην*.
- σώω (σάω), = preceding. (§ 116. N. 7.)
- T.
- ΤΑΓΩ, see ΤΑΩ, *take*.
- ΤΑΛΑΩ, *bear, suffer, venture*, A. *ετάλασα*, Perf. *τέτληκα*, 2 Perf. *τέτλαα*, *Opt. τετλαίην, Imp. τέτλαθι, Infin. τετλάναι*. From ΤΑΗΜΙ, 2 A. *έτλην, έλῶ, τλαίην, έτληθι, έτληται, τλάς*. (§§ 26. 1: 95. N. 2: 91. N. 7: 117. 12.)
- τάμνω, F. *ταμέω*, Ionic, = *τέμνω*.
- ΤΑΣΩ, ΤΑΓΩ, *take, Imperat. 2d pers. sing. τῇ* (contracted from *τάε*) *take thou*, 2 A. *Part. τεταγών*, Epic. (§§ 23. N. 1: 78. N. 2.)
- τείνω (ΤΕΝΩ, ΤΑΩ), *stretch, extend*, F. *τενῶ*, A. *έτεινα*, Perf. *τέτακα*, Perf. Pass. *τέταμαι*, A. Pass. *ετάθην*. (§ 96. 19, 5, 18.)
- ΤΕΚΩ, see τίκτω.
- τέμνω (rarely *τέμω*), *cut*, F. *τεμῶ*, Perf. *τέτμηκα*, Perf. Pass. *τέτμημαι*, A. Pass. *έτμήθην*, 2 A. *έτεμον* and *έταμον*, 2 A. M. *εταμόμην*. (§ 96. 5, 17, 19.)
- τέτμον or έτετμον, *I found, met with*, a defective 2 A. Act (§ 78. N. 2.)

ΤΕΤΧΩ, see *τυγχάνω*.

τῆ, see ΤΑΩ, *take*.

ΤΙΕΩ, Perf. Part. *τετιηώς afflicted*, Perf. Mid. *τετιημαι am afflicted, am sorrowful*. (§§ 99. N.)

τίθημι (rarely *τιθίω, θίω*), *put, place*, F. *θήσω*, A. *θή-κα*, Perf. *τέθεικα*, Perf. Pass. *τέθειμαι*, A. Pass. *έτιέθην*, A. Mid. *έθηκάμην* (not Attic), 2 A. *έθην*, *θῶ, θείην, θέτι* or *θείς, θείναι, θείς*, 2 A. Mid. *έθέμην*. (§§ 96. 1: 104. N. 2: 95. N. 2, 4: 14. 3, N. 3: 117. N. 11, 13.)

τίκτω (ΤΕΚΩ), *bring forth*, F. *τίξω*, A. Pass. (later) *έτέχθην*, F. Mid. *τέξομαι*, 2 A. *έτεκον*, 2 Perf. *τέτοκα*, 2 F. Mid. *τεκούμαι*, 2 A. Mid. (poetic) *έτεκόμην*. (§§ 96. N. 3: 114. N. 2.)

τινώ, *τινῦμι, τίννυμι*, = *τιω, honor*, which is regular. (§ 96. 5, 9.)

τιτρώω (ΤΡΑΩ), *bore*, F. *τρήσω*, A. *έτρησα*, Perf. *τέτρηκα*, Per. Pas. *τέτρημαι*. (§ 96. 1.)

τιτρώσκω (ΤΟΡΩ), *wound*, F. *τρώσω*, A. *έτρωσα*, Perf. *τέτρωκα*, Perf. Pass. *τέτρωμαι*, A. Pass. *έτρώθην*. (§ 96. 17, 1, 8.)

τιτύσκομαι (ΤΤΚΩ), *prepare, take aim at*, 2 A. *τέτυκον*, 2 A. Mid. *τετυκόμην*, Epic. (§§ 96. 1, 14: 78. N. 2.)

ΤΛΑΩ, see ΤΑΛΑΩ.

ΤΜΕΩ, ΤΜΑΩ, see *τέμνω*.

τορέω (ΤΟΡΩ), *pierce*, *τορήσω*, &c. 2 A. *έτορον*. (§ 96. 10.)

ΤΟΡΩ, see *τιτρώσκω, τορέω*.

τόσσαι, *τόσσας*, = *τυχεῖν, τυχών*, from *τυγχάνω*, which see.

ΤΡΑΓΩ, see *τρώγω*.

ΤΡΑΩ, see *τιτρώω*.

τρέφω (ΘΡΕΦΩ), *nourish, feed, support*, F. *θρέψω*, A. *έθρῆψα*, Perf. *τέτροφα*, Perf. Pass. *τέθραμμαι*, A. Pass. *έθρέφθην*, 2 A. *έτραφον* (Epic), 2 A. Pass. *έτράφην*. (§§ 14. 3: 96. 19: 107. N. 6.)

τρέχω (ΘΡΕΧΩ), *run*, A. *έθρεξα*, F. Mid. *θρέξομαι*. From ΔΡΑΜΩ or ΔΡΕΜΩ (which see) come Perf. *δεδράμηκα*, Perf. Pass. *δεδράμηναι*, 2 A. *έδραμον*, 2 Perf. *δίδρομα* (Epic), F. Mid. *δραμούμαι*. (§ 14. 3.)

τρώγω (ΤΡΑΓΩ), *eat, gnaw*, F. Mid. *τρώξομαι*, 2 A. *έτραγον*. (§ 96. 19.)

τυγχάνω (ΤΤΧΩ), *happen, attain*, A. *έτύχησα* (Epic), Perf. *τετύχηκα*, Perf. Mid. (poetic) *τέτυγμα* or *τέτενγμα*, F. Mid. *τεύξομαι*, 2 A. *έτυχον*. (§ 96. 7, 10, 18.)

τύπτω (ΤΤΠΩ), *strike*, F. *τύψω* commonly *τυπτήσω*, A. *έτυψα*, Perf. *τέτυφα*, 2 Perf. *τέτυμαι* commonly *τετύπημαι*, A. Pass. *έτύφθην*, 2 A. Pass. *έτύπην*. (§ 96. 2, 10.)

τ.

ύπεμνήμυκε, see *ήμύω*.

ύπισχέομαι and ύπλοχομαι (ύπό, *ισχέομαι, ίσχομαι*), *promise*, Perf. Pass. *ύπέσχημαι*, A. Pass. *ύπεσχέθην*, F. Mid. *ύποσχήσομαι*, 2 A. Mid. *ύπεσχόμην*.

φ.

ΦΑΓΩ, 2 A. *έφαγον*, Pass. *φάγομαι* (later) as F. Active, = *έσθίω*, which see.

φάσκω, see φημί.

ΦΑΩ, see πιφάσκω, ΦΕΝΩ, φημί.

ΦΕΝΩ (ΦΑΩ), *kill*, Perf. Pass. πέφαμαι, 3 F. πεφήσομαι, 2 A. πέφνον or έπεφνον. (§§ 96. 5, 19 : 95. N. 2 : 78. N. 2 : 26. 1.)

φέρω, *bring, carry, bear*, Imperf. έφερον. From ΟΙΩ, F. οἶσω, A. *Imperat.* 2d pers. sing. οἶσε. From ΕΝΕΓΚΩ

(which see), A. ήνεγκα, Perf. ένήνοχα, Perf. Pass. ένήνεγμαι, A. Pass. ήνέχθην, 2 A. ήνεγκον.

φεύγω (ΦΤΓΩ), *flee, escape*, F. Mid. φεύξομαι, φευξοῦμαι, 2 A. έφηνγον, 2 Perf. πέφευγα. (§§ 96 18 : 114. N. 1.)

Homer has also 2 Perf. *Part.* πιφυζέστε (as form ΦΥΖΩ), and Perf. Pass. *Part.* πιφυγμένοι *having escaped*.

φημί and φάσκω (ΦΑΩ), *say*, Imperf. έφηρ, F. φήσω, A. έφησα, Perf. Pass. πέφασμαι, 2 A. Mid. έφάμην, *Imperat.* φάο (Epic), *Infinit.* φάσθαι. (§§ 96. 8 : 95. N. 2 : 107. N. 1 : 117. N. 9.)

The Present and Imperfect Active are inflected as follows :

Present.

IND. S. φημί	D. φαμέν	P. φαμέν
φής	φατόν	φατέ
φησί(ν)	φατόν	φασί(ν)
SUBJ. S. φῶ, φῆς, φῆ, φῆι	D. φῶμεν, φῆτον, φῆτον	P. φῶμεν, φῆτε, φῶσι(ν).
OPT. S. φαίην, φαίης, φαίη	D. φαίημεν, φαίητον, φαίητην	P. φαίημεν, φαίητε, φαίησαν or φαίεν.
IMP. S. φάθι (§14.N.4)	D. φάτον	P. φάτε
φάτω	φάτων	φάτωσαν, φάντων
INF. φάναι.		
PART. φάς, φᾶσα, φάν, G. φάντος.		

Imperfect.

S. έφην	D. έφαμεν	P. έφαμεν
έφης, έφησθα	έφατον	έφατε
έφη	έφάτην	έφασαν

NOTE 1. The 2d pers. sing. of the *Ind.* is very often written φῆς.

NOTE 2. For the 2d pers. sing. of the Imperfect, see above (§ 84. N. 6).

φθάνω (ΦΘΑΩ), *come before, anticipate*, F. φθάσω, A. έφθασα, Perf. έφθαχα, F. Mid. φθήσομαι. From ΦΘΗ-

MI, 2 A. έφθην, φθῶ, φθαλήν, φθῆναι, φθάς, 2 A. Mid. έφθάμην, φθάμενος. (§§ 96. 5 : 95. N. 2 : 117.)

φθίνω, φθίω, *consume, perish*, φθίσω, ἔφθισα, ἔφθικα, ἔφθιμαι. From **ΦΘΙΜΙ**, 2 A. Mid. ἐφθίμην, *Subj.* φθίωμαι, *Opt.* φθίμην, *Inf.* φθίσθαι, *Part.* φθίμενος. (§§ 96. 5 : 117. N. 14.)

φιλέω, *love*, regular. From the simple **ΦΙΛΩ**, A. Mid. ἐφίλάμην, *Imperat.* 2d pers. sing. φῖλαι, *Epic.*

φορέω, *carry, bear, wear*, regular. From **ΦΟΡΙΜΙ**, *Inf.* (in Homer) φορήναι. (§ 117. N. 17.)

φρέω (φέρω), φρήσω, &c. used only in composition. From **ΦΡΗΜΙ** comes 2 A. *Imp.* φρές. (§§ 96. 17 : 117. N. 11.)

ΦΤΓΩ, **ΦΤΖΩ**, see φεύγω.

φύω, *produce*, φύσω, ἔφυσα, πέφυκα *am*, 2 Perf. πέφυκα *am*, 2 A. Pass. (later) ἐφύην. From **ΦΤΜΙ**, 2 A. ἔφυν *am*, *Subj.* φύω, *Opt.* φύην, *Inf.* φύναι, *Part.* φύς. (§ 117. N. 7, 16.)

X.

ΧΑΛΩ, see χάζω, χανδάνω.

χάζω (**ΧΑΔΩ**, **ΚΑΔΩ**), *yield, give way*, F. κεκαδήσω *shall deprive*, 2 A. κέκαδον *I made to give way, deprived*, 2 A. Mid. κεκαδόμην. (§§ 96. 4, 10, 11 : 78. N. 2.)

χαίνω (**ΧΑΝΩ**, **ΧΑΩ**), commonly χάσκω, *gape*, 2 A. ἔχανον, 2 Perf. κέχηνα, F. Mid. χανοῦμαι. (§ 96. 5, 18, 8.)

χαίρω (**ΧΑΡΩ**), *rejoice*, F. χαίρήσω, Perf. κεχάρηκα, Perf. Pass. κεχάρημαι (*poetic κέ-*

χαρμαι), A. Mid. ἐχηράμην (*poetic*), 2 A. Pass. ἐχάρην, 2 A. Mid. κεχαρόμην (*Epic*). Homer has also F. κεχαρήσω, κεχαρήσομαι. (§§ 96. 18, 10, 11 : 78. N. 2.)

χανδάνω (**ΧΑΔΩ**, **ΧΑΝΔΩ**, **ΧΕΝΔΩ**), *contain, hold, receive*, F. Mid. χείσομαι, 2 A. ἔχαδον, 2 Perf. κέχανδα. (§§ 96. 6, 7, 19 : 12. 5.)

χάσκω, see χαίνω.

χέζω (**ΧΕΔΩ**), *caco*, A. ἔχεσα and ἔχεσον, Perf. Pass. κέχεσμαι, F. Mid. χέσομαι, χεσουμαι, 2 Perf. κέχουδα. (§§ 96. 4, 19 : 85. N. 2 : 114. N. 1.)

χέω (**ΧΕΤΩ**, **ΧΤΩ**), *pour*, F. χέω sometimes χεύσω, A. ἔχεα sometimes ἔχευσα (*Epic ἔχευα*), Perf. κέχυκα, Perf. Pass. κέχυμαι, A. Pass. ἐχύθην. From **ΧΤΜΙ**, 2 A. Mid. ἐχύμην. (§§ 96. 18, N. 12 : 95. N. 1 : 102. N. 2 : 104. N. 1 : 117.)

χόω, see χώννυμι.

ΧΡΑΙΣΜΩ, *help*, F. χραισμήσω, A. ἐχραισμησα, 2 A. ἐχραισμον. (§ 96. 10.)

χράω, *deliver an oracle, prophesy*, &c. Mid. χράομαι, *use*. (§§ 95. N. 3 : 116. N. 2.)

χρή (χράω), *it is necessary*, Impersonal, *Subj.* χρεῖ, *Opt.* χρεῖη, *Inf.* χρεῖναι, *Part.* neut. χρεών, Imperf. ἐχρεῖν or χρεῖν, F. χρεῖσει.

The compound ἀπόχρη, *it is enough*, has *Inf.* ἀποχρεῖν, Imperf. ἀπέχρη.

NOTE. The **IMP.** χρεῖ regularly would be χρεῖ, (§ 116. N. 2.)

The **OPT.** χρεῖη, and the **IMP.**

ADJECTIVE.

§ 137. 1. An adjective agrees with its substantive in gender, number, and case. E. g.

Ἀνὴρ σοφός, *A wise man.* Ἀνδρὸς σοφοῦ, *Of a wise man.*

Ἄνδρες σοφοί, *Wise men.* Ἀνδρῶν σοφῶν, *Of wise men.*

This rule applies also to the article, to the possessive, interrogative, indefinite, and demonstrative pronouns, and to the participle.

NOTE 1. A *feminine* substantive in the *dual* often takes a masculine adjective, article, pronoun, or participle. E. g.

Τούτῳ τῷ τέχνῃ, for Ταῦτα τὰ τέχνη, *These two arts.*

NOTE 2. Sometimes the gender of the adjective or participle has reference to the gender implied in the substantive. E. g. Ψυχὴ Θεβαίου Τειρεσίας, χρύσειον σκῆπτρον ἔχων, *the soul of the Theban Tiresias, holding a golden sceptre*, where the masculine ἔχων is used on account of Τειρεσίας.

NOTE 3. In some instances the *gender* and *number* of the adjective or participle are determined by the noun governed by its substantive. E. g. Πτηνῶν ἀγίλαι ὑποδίσαντις, *flocks of birds fearing*, where the masculine ὑποδίσαντις refers to πτηνῶν, although it agrees in case with ἀγίλαι.

2. If an adjective, pronoun, or participle refers to *two or more* substantives, it is put in the *plural*. If the substantives denote *animate* beings, the adjective, pronoun, or participle, is masculine, when one of the substantives is masculine. If they denote *inanimate* beings, the adjective, &c. is generally *neuter*. E. g.

Βοῦν καὶ ἵππον καὶ κάμηλον ὅλους ὀπιούς, *An ox, a horse, and a camel, roasted whole.*

Αἶθοι τε καὶ πλινθοὶ καὶ ξύλα ἀτάκτως ἐρρόιμένα, *Stones, clay, wood, and brick, thrown together without order.*

NOTE 4. The adjective often agrees with one of the substantives. E. g. Ἄλοχοι καὶ νήπια τέκνα ποτιδέγμεναι, *wives and infants expecting.*

NOTE 5. The adjective or participle is often put in the *dual*, if it refers to two substantives. E. g. Καλλίας καὶ Ἀλκιβιάδης ἥκετην ἄγοντε τὸν Προδίκον, *both Callias and Alcibiades came bringing Prodicus.*

3. A *collective* substantive in the singular often takes an adjective or participle in the plural. E. g.

Τροίην ἐλόντες Ἀργείων στόλος, *The army of the Greeks having taken Troy*. Here the plural participle ἐλόντες agrees with the singular substantive στόλος.

NOTE 6. A noun or a personal pronoun in the *dual* often takes a *participle* in the plural. E. g. Νῶ καταβάντες, *we both going down*.

On the other hand, a noun in the plural sometimes takes a participle in the dual, in which case only two things are meant. E. g. Αἰγυπιοὶ κλάζοντε, *two vultures uttering loud shrieks*.

NOTE 7. In Homer, the dual nouns *δουε* and *δοῦρε* are accompanied by plural adjectives. E. g. Ὅσσε φαιινά, *two bright eyes*. Ἀλκιμα δοῦρε, *two stout spears*.

NOTE 8. The duals *δύο* and *ἄμφω* are frequently joined to plural substantives. E. g. Δύο ψυχάε, for Δύο ψυχά, *two souls*.

§ 138. 1. An adjective is often used *substantively*, the substantive, with which it agrees, being understood. E. g. φίλος sc. ἀνὴρ, *A friend*.

Οἱ θνητοί, sc. ἄνθρωποι, *Mortals*.

2. The *neuter* singular of an adjective or participle is often equivalent to the *abstract* (§ 128) of that adjective or participle. In this case the article precedes the adjective or participle. E. g. Τὸ καλόν, *the beautiful, beauty*. Τὸ μέλλον, *the future*.

NOTE 1. *Masculine* or *feminine* adjectives often supply the place of *adverbs*. E. g. Ζεὺς χθιζὸς ἔβη, *Jupiter went yesterday*, where the adjective χθιζός, *hesternus*, is equivalent to the adverb χθές, *yesterday*.

So all adjectives in *αἴος* answering to the question ποσταῖος, *on what day?* (§ 62. 3.) E. g. Τριταῖος ἀφίκετο, *he came on the third day*.

NOTE 2. It has already been remarked, that the *neuter* of an adjective is often used *adverbially*. (§ 124. 1.)

ARTICLE.

§ 139. 1. In its leading signification the Greek article corresponds to the English article *the*. E. g.

Ὁ ἀνὴρ, *The man*. Οἱ ἄνδρες, *The men*.

Ἡ γυνή, *The woman*. Αἱ γυναῖκες, *The women*.

Τὸ δένδρον, *The tree*. Τὰ δένδρα, *The trees*.

2. A Greek noun without the article is equivalent to the corresponding English noun with the article *a* or *an*. E. g. *ἄνθρωπος*, *a man*; *γυνή*, *a woman*; *δένδρον*, *a tree*.

3. *Proper names* very often take the article. But the article is generally omitted when the proper name is accompanied by a substantive with the article, (§ 136.) E. g.

Ὁ Ὀλυμπος, *Olympus*.

Πιττακὸς ὁ Μιτυληναῖος, *Pittacus the Mitylenian*.

NOTE 1. The article accompanies the leading character of a well-known story or anecdote. E. g. Τῷ Σερρίφῳ λήγοντι, ὅτι [Θιμιστοκλῆς] οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἐδόκειμαί, *to a Seriphian saying, that he [Themistocles] had become famous not through himself, but through the city*, where the article τῷ is used, because the remark of the Seriphian and the reply of Themistocles were well known in Athens.

NOTE 2. The article sometimes accompanies the second accusative after verbs signifying *to call* (§ 166). E. g. Ἐπιχειροῦσι βάλλειν τὸν Δίξιππον, ἀνακαλοῦντες τὸν προδότην, *they attempted to strike Dexitippus, exclaiming, "The traitor!" not calling him a traitor*.

§ 140. 1. The article is very often *separated* from its substantive by an adjective, possessive pronoun, participle, or by a genitive depending on the substantive (§ 173). E. g.

Ὁ καλλιεπὴς Ἀγάθων, *The elegant Agathon*.

Τὸν ἐμὸν ἵππον, *My horse*.

Ὁ Θεσσαλῶν βασιλεὺς, *The king of the Thessalians*.

The article is also separated by other words connected with the substantive, in which case a participle (commonly *γερόμενος* or *ὢν*) may be supplied. E. g. Τοῦ κατ' ἄστρα Ζηρός, *of Jupiter, who dwells among the stars*.

REMARK 1. Two or even three articles may stand together. E. g. Τὰ τῇ πόλει συμφέρον, *that which is profitable to the city*. Τὰ τῇ τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the souls of the majority of mankind*.

NOTE 1. In Ionic writers, the article is often separated from its substantive by the word upon which the substantive depends (§ 173). E. g. Τῶν τισι στρατιωτίων, for Τῶν στρατιωτῶν τισι, *one of the soldiers*.

REMARK 2. Sometimes the article is separated from the word, to which it belongs, by an incidental proposition. E. g. Ἀποπαύσαι τοὺς ἰστίους βούλονται ἱεῖς, γυναῖκα ἅγειν, *for Ἀποπαύσαι τοὺς ἰστίους βούλονται ἱεῖς, having stopped them from marrying whenever they wished*.

2. The words connected with the substantive are often placed after it, in which case the article is *repeated*. The first article however is often omitted. E. g.

Κλειγένης ὁ μικρός, *Little Cligènes*.

Τὰς ἄρας τὰς ἐτέρας, *The other seasons*.

This arrangement is more emphatic than that exhibited above (§ 140. 1).

NOTE 2. In some instances this order is inverted. E. g. Τὰ λὰ τὰγαθὰ for Τὰγαθὰ ἄλλα, *the other good things*.

3. The *participle* preceded by the article is equivalent to ἐκεῖνος ὅς, *he who*, and the finite verb. E. g. Τοὺς πολεμήσαντας τοῖς βαρβάροις, *those who fought against the barbarians*, where τοὺς πολεμήσαντας is equivalent to ἐκείνους οἱ ἐπολέμησαν. But πολεμήσαντας τοῖς βαρβάροις would mean *having fought against the barbarians*.

NOTE 3. Hence, a participle preceded by the article is often equivalent to a *substantive*. E. g. Οἱ φιλοσοφοῦντες, equivalent to Οἱ φιλόσοφοι, *the philosophers*.

NOTE 4. When the adjective stands before or after the substantive and its article, the substantive with the article involves the relative pronoun ὅς. E. g. Οὐ βάνανσον τὴν τέχνην ἐκτησάμην, equivalent to Ἡ τέχνη, ἣν ἐκτησάμην, οὐ βάνανσός ἐστιν, *the art which I possess is not low*.

4. When a noun, which has just preceded, would naturally be repeated, the article belonging to it is alone expressed. E. g.

Τὸν βίον τῶν ιδιωτευσόντων, ἢ τὸν τῶν τυραννευσόντων, *The life of private persons, or that of those who are rulers*.

NOTE 5. In certain phrases a noun is understood after the article. The nouns which are to be understood are chiefly the following :

γῆ, *land, country*, as Εἰς τὴν ἑαυτῶν, *To their own country*.

γνώμη, *opinion*, as Κατὰ γε τὴν ἐμήν, *In my opinion at least*.

ὁδός, *way*, as Ἐν τῇ ταχίστῃ, *The quickest way*.

πρᾶγμα, *thing*, as Τὰ τῆς πόλεως, *The affairs of the state*.

υἱός, *son*, as Ὁ Κλεινίου, *The son of Clinias*.

5. The demonstrative pronoun, and the adjective πᾶς or ἅπας, are placed either before the substantive and its article, or after the substantive. E. g.

Οὗτος ὁ ὄρνις, or Ὁ ὄρνις οὗτος, *This bird*.

Τὸ βάρος τοῦτο, or Τοῦτο τὸ βάρος, *This burden*.

Ἀπαντας τοὺς ἀριθμούς, or Τοὺς ἀριθμούς ἅπαντας, *All the numbers*.

The article, however, in this case is often omitted. E. g. Οὗτος ἀνὴρ, *this man*. Πάντες ἄνθρωποι, *all men*.

NOTE 6. Πᾶς in the singular without the article often means *every, each*. E. g. Πᾶς ἀνὴρ, *every man*.

NOTE 7. Ὅλος and ἑκατος often imitate πᾶς. E. g. Τοῦ σκάφους ὅλου, *of the whole ship*. Τὸν ἑπλίτην ἑκαστον, *every heavy-armed soldier*. Ἐκάστης τῆς οἰκίας, *of every house*.

NOTE 8. Τοιοῦτος is sometimes preceded by the article. E. g. Ἐν ταῖς τοιαύταις ἐπιμελείαις, *in such pursuits*.

NOTE 9. The article is sometimes placed before the interrogative pronoun τίς, and the pronominal adjective πῶς. E. g. Τὸ τί, *what is it?* Τὰ πῶς ταῦτα; *such as what?*

NOTE 10. The indefinite pronoun δὺνα is preceded by the article. E. g. Ὁ δὺνα, *such-a-one*.

§ 141. 1. An *adverb* preceded by the article is equivalent to an *adjective*. E. g. Οἱ τότε ἄνθρωποι, *the men of that time, the men who lived in those days*.

2. An *adverb* preceded by the article, without any substantive expressed, has the force of a *substantive*. E. g. Ἡ αὔριον, sc. ἡμέρα, *the morrow*.

NOTE 1. Sometimes the article does not perceptibly affect the adverb before which it is placed. E. g. Τὸ πάλαι or παλαι, *in olden time, anciently*. Τὰ νῦν or τανῦν, *now, at the present time*. Τὸ αὐτίκα, *immediately*.

3. The *neuter singular* of the article often stands before an entire proposition. E. g. Τὸ ὁμοίως ἀφοῦν ἀκροῦσθαι, *to hear both impartially*.

4. The *neuter singular* of the article is often placed before single words which are explained or quoted. E. g. Τὸ ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, *when I say you, I mean the state*. Τῷ εἶναι χρῆσθαι, καὶ τῷ χωρὶς, *to use the words εἶναι, and χωρὶς*.

NOTE 2. Sometimes the article is of the gender of the substantive which refers to the quotation. E. g. Καλὴν ἔφη παραινέειν εἶναι τὴν καδδύναμιν ἔρδειν, *he said, "To sacrifice to the gods according to thy power," is very good advice*, where the gender of the article before the expression καδδύναμιν ἔρδειν is determined by the substantive παραινέειν.

NOTE 3. In grammatical language, every word regarded as an independent object takes the gender of the name of the part of speech, to which it belongs. E. g. Ἡ ἰγὼ sc. ἀντανομία, *the pronoun ἰγὼ, I*. Ἡ ὑπὸ sc. πρὸςθεσις, *the preposition ὑπὸ, under*. Ὁ γάρ sc. σύνδεσμος, *the conjunction γάρ, for*.

§ 142. 1. In the Epic, Ionic, and Doric dialects, the article is very often equivalent to the *demonstrative pronoun*, or to αὐτός in the oblique cases. E. g.

Τὸν ὄνειρον, equivalent to *Τοῦτον τὸν ὄνειρον*, *This dream*.

Τῆς δὲ σχεδὸν ἤλθ' Ἐνσειχθῶν, *And the Shaker of the earth came near her*. Here τῆς is equivalent to αὐτῆς.

The Attic dialect also often uses the article in this sense, particularly in the formula ὁ μὲν ὁ δέ, *the one the other, one another*. E. g.

Ὅταν ὁ μὲν τείνῃ βιαίως, ὁ δ' ἐπαναστρέφειν δύνηται, *When the one pulls violently one way, and the other is able to pull back*.

Τοῖς μὲν προσέχοντας τὸν νοῦν, τῶν δὲ οὐδὲ τὴν φωνὴν ἀνεχομένους, *Paying attention to some persons, but not tolerating even the voice of others*.

NOTE 1. The article is equivalent to the demonstrative pronoun, when it stands immediately before the relative ὅς, ὅσος, or οἷος. E. g. Οὐδὲν ἐστὶ τῶν ὅσα αἰσχύνῃ ἐστὶ φέροντα, *none of those things which bring shame*. Μισῶν τοὺς οἷός τις αὐτός, *to hate those who are like this man*.

NOTE 2. The proper name to which ὁ μὲν refers is sometimes joined with it. E. g. Ὁ μὲν εὗρας Ἀτύμνιον ἐξίῃ δουρὶ, Ἀντίλοχος, *the one, namely, Antilochus, pierced Atymnius with the sharp spear*.

NOTE 3. Ὁ μὲν and ὁ δέ are not always opposed to each other, but, instead of one of them, another word is sometimes put. E. g. Γιωργὸς μὲν αἶε, ὁ δὲ οἰκοδόμος, *the one a husbandman, the other a builder of houses*.

NOTE 4. The second part (ὁ δέ) of the formula ὁ μὲν ὁ δέ generally refers to a person or thing different from that to which the first part (ὁ μὲν) refers.

2. In the Epic, Ionic, and Doric dialects, the article is often equivalent to the *relative pronoun*. E. g. Ὅρνις ἰφὸς, τῷ οὐρομ φοίνιξ, *a sacred bird, the name of which is Phenix*, where τῷ stands for ᾧ.

NOTE 5. The tragedians (Æschylus, Sophocles, Euripides) sometimes use the article in this sense.

PRONOUN.

PERSONAL PRONOUN.

§ 143. The personal pronoun of the *third person* may refer either to a person or thing different from the subject of the proposition, or to the subject of the proposition, in which it stands. E. g. (Il. 4, 533 - 5) Θρηῖκες, οἳ ἐΰσαν ἀπὸ σφελων, *the Thracians who drove him away from their position*, where ἰ refers to the person driven away, and σφελων to Θρηῖκες, the antecedent of οἳ.

It often refers to the subject of the preceding proposition, if the proposition, in which it stands, is closely connected with the preceding. E. g. Ἀρῶδεων μή τι οἱ γένηται κακόν, *fearing lest any evil should befall him*, where οἱ refers to the substantive with which ἀρῶδεων agrees.

NOTE 1. In Homer and Herodotus the pronoun of the third person generally refers to a person or thing *different* from the subject of the proposition, in which it stands. In the Attic writers, it is generally *reflexive*, that is, it refers to the subject of the proposition, in which it stands, or of the preceding, if the second be closely connected with it.

NOTE 2. In some instances the personal pronoun of the *third person* stands for that of the *second*. E. g. (Il. 10, 398: Herod. 3, 71.)

NOTE 3. The personal pronoun is sometimes *repeated* in the same proposition for the sake of perspicuity. E. g. Ἐμοὶ μὲν, εἰ καὶ μὴ καὶ Ἕλλήνων χθόνα τιθράμμεθ', ἀλλ' οὐκ ἐνὶ τῇ τοῖς Ἕλλησιν ἀρχῇ, *to us, although we have not been brought up in the land of the Greeks, nevertheless thou seemest to speak intelligible things*.

NOTE 4. The forms ἐμοῦ, ἐμοί, ἐμέ, are more *emphatic* than the corresponding enclitics μοῦ, μοί, μέ. E. g. Δός ἐμοί, *give to me*, but Δός μοι, *give me*.

After a preposition only ἐμοῦ, ἐμοί, ἐμέ are used. Except μέ in the formula πρὸς μέ, *to me*.

§ 144. 1. Αὐτός, in the *genitive, dative, and accusative*, without a substantive joined with it, signifies *him, her, it, them*. E. g.

Ὁ νόμος αὐτὸν οὐκ ἐᾷ, *The law does not permit him*.

Ἐχει περὶ αὐτοῦ τίνα γνώμην; *What does she think of him?*

NOTE 1. Αὐτός, in the abovementioned cases is sometimes used in this sense, when the noun, to which it refers, goes before in the *same* proposition. This happens when the noun is separated from the verb, upon which it depends, by intermediate clauses. E. g. Ἐγὼ μὲν οὐκ ἔβην βασιλῆα, ὃ πολλὰ οὕτως ἐστὶ τὰ σύμματα, ἵππερ προθυμῶνται ἡμᾶς ἀπολίσσαι, οὐκ οἶδα ἢ τι δὴ αὐτὸν ἰμῆσαι, *now, for my part, I do not see why the king, whose resources are so great, should swear to us, if he really meant to destroy us*.

REMARK 1. Αὐτός, in the oblique cases is sometimes joined to the relative pronoun for the sake of perspicuity. E. g. Ὃν δὲ μὲν αὐτῶν, *one of whom*. Examples of this kind often occur in the Septuagint and New Testament.

2. Αὐτός, joined to a substantive, signifies *self, very*. In this case, it is placed either before the substantive and its article, or after the substantive. The article, however, is often omitted. E. g.

Ἦν' αὐτὸν τοῦρανον τὸν κύτταρον, *Under the very vault of heaven*.

NOTE 2. The personal pronouns *ἐγώ*, *σύ*, *ἡμεῖς*, *ὑμεῖς*, with which *αὐτός* is put in apposition, are very often omitted; in which case *αὐτός* has the appearance of these pronouns. E. g. *Αὐτοὶ ἐνδεεῖς ἐσμεν τῶν καθ' ἡμέραν*, *we are in want of our daily bread*. *Αὐτοὶ φαίνεσθε μᾶλλον τούτοις πιστεύοντες*, *you seem to place more confidence in these men*.

NOTE 3. *Αὐτός* often signifies *μόνος*, *alone*. E. g. *Αὐτοὶ γάρ ἐσμεν, καὶ οὐκ ἔτι οὐ πάρεσθαι*, *for we are by ourselves, and strangers have not yet come*.

REMARK 2. *Αὐτός* is used when a person or thing is to be opposed to any thing connected with it. E. g. *Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ἡρώων, αὐτοὺς δὲ ἰλῶρια τιῦχι πύσσειν*, *and sent prematurely many brave souls of heroes to Hades, and made their bodies the prey of dogs*, where *αὐτούς*, *them*, that is, *the heroes*, or rather, *their bodies*, is opposed to *ψυχὰς*.

REMARK 3. *Αὐτός* denotes the principal person as distinguished from servants or disciples. E. g. (Aristoph. Nub. 218-19) *Τίς αὐτός ἐστιν ἄνθρωπος;* *ΜΑΘ. Αὐτός.* *ΣΤΡ. Τίς αὐτός;* *ΜΑΘ. Σωκράτης.* *Who is that man?* *Disc. It is he.* *Str. What he?* *Disc. Socrates.*

NOTE 4. *Αὐτός* is often appended to the subject of a proposition containing the reflexive pronoun *ἑαυτοῦ*, for the sake of emphasis. E. g. *Παλαίστην νῦν παρασκευάζεται ἵνα αὐτὸς αὐτῇ*, *he is preparing a combatant against himself*.

In such cases *αὐτός* is placed as near *ἑαυτοῦ* as possible (§ 232).

NOTE 5. *Αὐτός* is often used with ordinal numbers, to show that one person with others, whose number is less by one than the number implied in the ordinal, is spoken of. E. g. *Ἡμέθ' ἐπὶ πρεσβυτέρῳ ἐς Λακεδαιμόνα ἀποκράτωρ, δέκατος αὐτός*, *he, with nine others, was appointed plenipotentiary to Lacedæmon*, where *δέκατος αὐτός* is equivalent to *μετ' ἄλλων ἑννέα*, *with nine others*.

NOTE 6. In some instances, *αὐτός* is equivalent to the demonstrative pronoun. E. g. *Ἀτίωτος αὐτήν*, *I despise that (woman)*.

3. *Αὐτός*, with the article before it, signifies *the same*. E. g.

Περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτα γινώσκωμεν, *We do not have the same opinion concerning the same things on the same day*.

REFLEXIVE PRONOUN.

§ 145. The reflexive pronoun refers to the subject of the proposition in which it stands, or to the subject of the preceding, if the second be closely connected with it. E. g.

Σαυτὴν ἐπιδείκνυ, *Show thyself*.

Ζητεῖτε συμβούλους τοὺς ἄμεινον φρονοῦντας ὑμῶν αὐτῶν, *You wish to have those for your advisers, who reason better than you*.

NOTE 1. Sometimes the reflexive pronoun of the third person stands for that of the first or second. E. g. Διὶ ἡμᾶς ἀνέριθαι ἑαυτοῦς, *we must ask ourselves*, where ἑαυτοῦς stands for ἡμᾶς αὐτοῦς. Μέραν τὸν αὐτῆς ὀφθα, *thou knowest thy lot*, where αὐτῆς stands for εαυτῆς.

NOTE 2. Sometimes this pronoun in the third person dual and plural stands for the reciprocal pronoun. E. g. Καθ' αὐτοῖν, for Κατ' ἀλλήλων, *against each other*. Φθονοῦντες ἑαυτοῖς, for Φθονοῦντες ἀλλήλους, *envying one another*.

POSSESSIVE PRONOUN.

§ 146. It has already been remarked, that the possessive pronouns are, in signification, equivalent to the genitive of the personal pronouns (§ 67). E. g.

Οἶκος ὁ σός, equivalent to Ὁ οἶκός σου, *Thy house*. (§ 173.)

Παῖς σός, equivalent to Παῖς σου, *A son of thine*. (ibid.)

NOTE 1. The possessive pronoun is sometimes used *objectively*. E. g. Σὺ πένθεις, *my regret for thee*, not *thy regret for others*. (§ 173. N. 2.)

NOTE 2. In some instances the possessive pronoun of the third person is put for that of the first or second. E. g. Φέροιν ἡσιν, for Φέροιν ἑμαῖς, *in my soul*.

NOTE 3. Sometimes *his*, stands for *σφίτερος*, *their*, and *σφίτερος* for *his*.

INTERROGATIVE PRONOUN.

§ 147. The interrogative pronoun τίς is used either in direct or in indirect questions. E. g. Σὺ τίς εἶ; *who art thou?* Οἶδε τι βούλεται, *he knows what (it) wants*.

This head includes also the *interrogative pronominal adjectives* (§ 73). E. g. Κατὰ πόλας πύλας εἰσῆλθες; *through what gates did you come in?*

NOTE 1. It is to be observed that τίς does not always stand at the beginning of the interrogative clause.

NOTE 2. Τίς is sometimes equivalent to ποῖος. E. g. Τίνα αὐτὸν φήσομεν εἶναι; *what kind of person shall we call him?*

INDEFINITE PRONOUN.

§ 148. 1. The indefinite pronoun τις annexed to a substantive means *a certain*, *some*, or simply, *a*, *an*. E. g. Ὅρνιθίς τινες, *some birds*. Ἰμωνίαν τινα, *a well-rope*.

2. Without a substantive it means *some one*, *somebody*, *a certain one*. E. g. Ἀντισθένην τις καλεῖσθαι, *let some one call Antisthenes*.

NOTE 1. *Τῷ* is sometimes equivalent to *ἕκαστος*. E. g. *Ἐδ τῷ δόρυ θηξάσθω*, *let every one sharpen his spear well*.

NOTE 2. Sometimes *τίς* refers to the person who speaks, and sometimes to the person addressed. E. g. *Πῶ τῷ φύγοι*; *where can one (that is, I) go?* "*Ἢκυ τῷ κακόν*, *misfortune is coming to some body (that is, to thee)*.

NOTE 3. *Τῷ* is often joined to adjectives of *quality* or *quantity*. E. g. *Τὴν ὀραιότατην τῷ*, *a most blooming woman*. *Φιλόπολιν τῷ ἱερῷ* *ὁ δαίμων, the god is friendly to the city*. *Πόσος τῷ*; *how great?* "*Ἡμίρας ἑβδομήκοντα τῖνας*, *some seventy days, or, about seventy days*.

NOTE 4. *Τίς* sometimes means *somebody*, in the sense of a distinguished person, a man of consequence, and *τι* means *something great*. E. g. *Φαίνομαί τῃ ἡμῖς*, *I seem to be some body, that is, a man of consequence*. "*Ἐδοξέ τῃ τίπαι*, *he seemed to say something great*.

NOTE 5. Sometimes the poets double *τίς*. E. g. "*Ἔστι τῷ οὐ πρόσω Σπάρτης πόλιν τῷ*, *there is a certain city not far from Sparta*.

DEMONSTRATIVE PRONOUN.

§ 149. 1. *Οὗτος* and *ὅδε* regularly denote that which is *present* or *near* in place or time, or something just mentioned. E. g. *Οὗτος ὁ ἄνθρωπος*, *this man*. "*Ἦδε ἡ γυνή*, *this woman*. *Ταῦτα ἀκούσας*, *hearing these things*.

NOTE 1. *Οἷτος* and *ἴδε* are sometimes equivalent to the adverbs *ἰσαῦθα*, *ἴδε*, *here*. E. g. *Ἀῖτη δὲ σοι γῆς περιόδος πάσης*. "*Οἷτε*; *Ἀἴδε μιν Ἀθῆνας*. *Here thou hast a map of the whole earth. Seest thou? Here is Athens*.

2. *Ἐκεῖνος* regularly refers to a *remote* person or thing. E. g. *Τουτονὲ γοῦν οἶδ' ἐγὼ, καὶ κεῖνον*, *I know this one and that one*.

NOTE 2. *Ἐκεῖνος* often refers to that which immediately precedes, in which case it corresponds to the English *he*. E. g. *Ἐκεῖνος εἶχε τὸν τραγωδικὸν θρόνον*, *he had possession of the tragic throne*.

NOTE 3. Sometimes the demonstrative pronoun refers to a noun which goes before in the *same* proposition, if that noun has been separated from the governing word by intervening clauses. E. g. *Τὸν μάντιν, ὃς ἔπειτα τῇ στρατῇ ταύτῃ, Μεγιστίην τὴν Ἀκαρνηνῆα, τοῦτον τὸν ἵππαντα ἐν τῶν ἱερῶν τὰ μέλλοντά σοι ἐκβαίνειν, φανερὸς ἔστι Λιονίδης Ἀποκρίπτων*, *it is evident that Leonidas tried to send away the soothsayer Megistias the Acarnanian, who followed this army, I mean the one who prophesied what would happen to them*.

NOTE 4. The demonstrative pronoun sometimes follows the *relative* in the *same* proposition. E. g. *Ἰνδὸν ποταμὸν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται*, *the river Indus, which is the only river in the world, except one, that produces crocodiles*.

RELATIVE PRONOUN.

§ 150. 1. The relative pronoun agrees with the noun, to which it refers, in gender and number. Its case depends on the construction of the clause in which it stands. E. g.

Νεοκλίδης, ὃς ἐστι τυφλός, *Neoclides, who is blind.*

Μισῶ πολίτην, ὅστις ὠφελεῖν πατέρα βραδύς πέφυκε, *I hate that citizen who is slow to aid his country.*

Τῶν δώδεκα μνῶν, ἃς ἔλαβες, *Of the twelve minæ, which thou receivedst.*

The word, to which the relative refers, is called the *antecedent*.

This head includes also the *relative pronominal adjectives* (§ 73). E. g. Ἄλλοι ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου, *as many others as possess a good character.*

NOTE 1. In some instances a masculine relative pronoun in the *dual* refers to a feminine noun. E. g. Ἡμῶν ἐν ἑκάστῳ δύο τινεῖς ἐσιν ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα, *in each one of us there are two ideas governing and leading us, which we follow.*

NOTE 2. Sometimes the *gender* of the relative is determined by the *gender implied* in the antecedent. E. g. Τῆς Ἀθήνης, ἧς γιὰ καὶ πατέρα τὸν μὲν ὑπῆξαν ἄδικα παῖντες, *Athens, which city began first to injure me and my father, where ἧς refers to the inhabitants of Athens.*

NOTE 3. The relative often agrees in *gender and number* with the noun which is joined to it by a verb signifying *to call* or *name*, *to be*, *to believe*, (§ 166.) E. g. Ἀκρην, αἷ καλεῦνται Κληΐδες, *a promontory, which is called Cleides.* Ὁ φόβος, ἧν αἰδῶ εἶπομεν, *that kind of fear, which we called respect.*

2. If the relative refers to *two or more nouns*, it is generally put in the *plural*. If the nouns denote *animate* beings, the relative is masculine when one of the nouns is masculine. If the nouns denote *inanimate* objects, the relative is generally neuter. E. g. Αἶας καὶ Τεῦκρος, οἱ μέγιστον ἔλεγον ἔδοσαν τῆς αὐτῶν ἀνδρείας, *Ajax and Teucer, who gave the greatest proof of their valor.* Περὶ πολέμου καὶ εἰρήνης, ἃ μέγιστην ἔχει δύναμιν, *concerning war and peace, which have very great power.*

NOTE 4. The relative often agrees in *gender* with one

of the nouns to which it refers. E. g. Ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν, κ. τ. λ., *being delivered from wars, dangers, and trouble, to which, &c.*

3. The relative is often put in the *plural*, when it refers to a *collective* noun in the singular. E. g. Αἰὶπε λαὸν οὗς τάφρος ἔρυκεν, *he left the people, whom the ditch kept back.* Πᾶς τις ὁμνυσι, οἷς ὀφείλω, *every one, to whom I happen to owe money, swears.*

REMARK. The relative is put in the plural also when it refers to a whole class of persons or things implied in a singular antecedent. E. g. Ἄνθρωποι, ἀντιουργοί, οἵπερ σώζουσι γῆν, *a man of the working class, which class are the safety of the land.*

NOTE 5. The relative in the *singular* often refers to an antecedent in the *plural*, when one of the persons or things contained in that antecedent is meant. E. g. Οἶνός σε τρώει μελιηδὺς, ὃς τε καὶ ἄλλους βλάπτει, ὃς ἄν μιν χανδὸν ἔλῃ, *sweet wine affects thee, which injures whoever else takes it freely,* where ὃς refers to any person contained in ἄλλους.

4. The proposition containing the relative is often placed before the proposition which contains the antecedent, when the leading idea of the whole period is contained in the former. This is called *inversion*. E. g. Οὐς ἂν τῶν λόγων ἀλγὼ κλύων, τοὺς δὲ καὶ πράσσειν στυγῶ, *I do not dare to do those things, which it gives me pain to hear.* Μελιζὼν ὅστις ἀντὶ τῆς αὐτοῦ πατρὸς φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω, *whoever thinks that he has a dearer friend than his own country, him I call a contemptible man.*

This *inversion* often takes place also for the sake of emphasis.

NOTE 6. This remark applies also to the *relative adverbs*. (§ 123.) E. g. Οἱ δ' ὅτε δὴ ῥ' ἴκανον, ὅθι σκοπὸν Ἔκτορος ἔκταν, ἔνθ' Ὀδυσσεὺς μὲν ἔρυσεν ὠκείας ἵππους, *and when they came there where they had killed the spy of Hector, then Ulysses stopped the swift horses.*

5. The antecedent is often *omitted*, when it is either a general word (χρῆμα, πράγμα, οὗτος, ἐκεῖνος), or one which can be easily supplied from the context. E. g. Ἄ βούλεσθαι λέγοντες, *saying what you like*, where ἃ refers to πράγματα governed by λέγοντες. Τὸ μέγεθος, ὑπὲρ ὧν συνελήθασμεν, *the magnitude of the business, for which we are assembled.*

So in the formula Εἰσὶν οἱ λέγουσιν, *there are who say.*

NOTE 7. In some instances the antecedent is *implied in a possessive pronoun*. E. g. Ἀνανδρία τῇ ἡμετέρᾳ, οὔτινές σε οὐ διεσώσαμεν, *through the cowardice of us, who did not save thee*, where ἡμετέρᾳ is equivalent to ἡμῶν, to which the relative οὔτινες in reality refers.

§ 151. 1. In general, when the relative would naturally be put in the accusative, it is put in the genitive or dative, according as the antecedent is in the genitive or dative. This is called **ATTRACTION**. E. g.

Ἐκ τούτων, ὧν λέγει, *From these things, which he says.*

Here ὧν stands for the accusative ἃ after λέγει. (§ 163. 1.)

Ἐν αὐτοῖς οἷς ἐπαγγέλλονται, *In those things which they profess.* Here οἷς stands for ἃ after ἐπαγγέλλονται. (ibid.)

REMARK 1. If the antecedent be a demonstrative pronoun, this pronoun is generally omitted (§ 150. 5), and the relative takes its case. E. g. Στέργοντας οἷς ἂν ἔχωμεν, for Στέργοντας ἐκείνοις, ἃ ἂν ἔχωμεν, *being satisfied with what we have.* Ἔξιμεν ἐξ ὧν τυγχάνομεν ἔχοντες, for Ἐξ ἐκείνων, ἃ τυγχάνομεν ἔχοντες, *we go away from those possessions which we happen to have.*

REMARK 2. In attraction the noun joined to the relative pronoun by a verb signifying *to call, to be, to believe*, (§ 166,) also takes the case of the relative. E. g. Τούτων, ὧν σὺ δεσποινῶν καλεῖς, for Τούτων, αἷς σὺ δεσποίνας καλεῖς, *of these, whom thou callest mistresses.*

NOTE 1. In some instances the relative, even when it would be in the *nominative*, is attracted by the antecedent. E. g. (Herod. 1, 78) Οὐδὶν καὶ εἰδότες τῶν ἥν περὶ Σάρδεις, for Οὐδὶν καὶ εἰδότες ἐκείνων καὶ ἥν περὶ Σάρδεις, *as yet knowing nothing of what happened in Sardes.*

REMARK 3. The nominative of the pronominal οἷος is often attracted by the antecedent. E. g. Πρὸς ἄνδρας τολμηροὺς, οἷους καὶ Ἀθηναίους, *to during men, such as the Athenians are*, where οἷους καὶ Ἀθηναίους stands for οἷοι καὶ Ἀθηναῖοι εἶσι.

REMARK 4. In some instances the personal pronoun, connected with οἷος, remains in the nominative, though οἷος has been attracted by its antecedent. E. g. Νεανίας δὲ, οἷους σὺ, διαδιδρακίτας, *but young men, like thee, decamping*, where οἷους σὺ stands for οἷος σὺ εἶ.

REMARK 5. Ἠλίος sometimes imitates οἷος (§ 151. R. 3). E. g. Ἐκὼν διὰ τῶν ἐλίκεισι νῶν, *that is a hard thing to men of our years*, where ἐλίκεισι νῶν stands for ἐλίκοι νῶν ἔσμεν.

NOTE 2. *Relative adverbs* (§ 123) also are attracted by the word to which they refer. E. g. Ἐκ γῆς, ὅθεν προύκειτο, *from the place where it lay*, where ὅθεν stands for ὅτι or ὅπου.

2. On the other hand, the antecedent is sometimes put in the case of its relative. E. g.

Μελέαγρος τὰς μὲν τιμὰς ἃς ἔλαβε φανεραί, *The honors which Meleager received are well known*, where τὰς τιμὰς stands for αἱ τιμαί.

Οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών; *Knowest thou not the fate which she must meet?* for μοῖραν ἧς.

NOTE 3. The same is true of *relative adverbs*. E. g. Ἄλλοσε ὅποι ἂν ἀφικῇ ἀγαπήσουσι σε, *they will love thee in other places whither thou mayest go*, where ἄλλοσε stands for ἄλλοθι or ἄλλαχοῦ.

3. Very frequently, in case of attraction, the antecedent is put after its relative. E. g.

Κατασκευάζοντα ἧς ἄρχοι χώρας, *for Κατασκευάζοντα τὴν χώραν, ἧς ἄρχοι, Improving the country, which he governed.*

REMARK 6. Frequently the principal words are attracted by, and placed after, the relative. E. g. Οἴχεται φεύγων, ὃν ἦγες μάστιγα, *for Ὁ μάστιγς, ὃν ἦγες, οἴχεται φεύγων, the witness whom you brought has decamped.* Οἱ παλαιοὶ ἐκείνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ τε καὶ Βίαντος, *those ancient persons, Pittacus and Bias, who are renowned for wisdom*, where ὧν attracts only the proper names.

REMARK 7. The antecedent may be placed after its relative even when apparently no attraction takes place. E. g. Ἀποφύγοις ἂν ἤντιν' ἂν δούλῃ δίκην, *you can get clear in any lawsuit you please.*

NOTE 4. Sometimes only the adjective belonging to the antecedent is placed after the relative. E. g. Λόγους ἄκουσον, οἷς σοι δυστυχεῖς ἦκω φέρων, *for Λόγους ἄκουσον δυστυχεῖς, οἷς σοι ἦκω φέρων, hear the melancholy news which I have brought to thee.*

§ 152. The relative pronoun often stands for the *demonstrative* pronoun, especially in the Epic language. E. g. Πατρόκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανάτων, *let us mourn Patroclus, for this (that is, to mourn) is honor to the dead.*

So in the formula ὅς μὲν.... ὅς δέ, equivalent to ὁ μὲν.... ὁ δέ, (§ 142 1.)

So in the formula *Καὶ ὅς*, for *Καὶ οὗτος*. E. g. *Καὶ ὅς, ἀμβώσας μίγα, ἀναθρόσκει*, and he, uttering a loud cry, jumps up.
So in the formula *Ἦδ' ὅς*, said he, used parenthetically.

NOTE 1. Frequently the relative is apparently put for the demonstrative. E. g. (Il. 10, 314, et seq.) *Ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός, . . . ὅς ὅα τότε Τρώσιν τε καὶ Ἑκτορι μῦθον ἔειπεν*, there was among the Trojans a certain Dolon, son of Eumēdes, . . . that man, I say, spoke to the Trojans and to Hector.

NOTE 2. This rule (§ 152) applies also to the relative adverb *ὧς*. (§ 123. N. 1.)

§ 153. The relative often stands for the interrogative *τίς*, but only in indirect interrogations. E. g. *Φράζει τῷ ναυκλήρῳ ὅστις ἐστί*, he declares to the captain of the vessel who he is.

NOTE. *Ὅστις* is particularly used when the person, who is asked, repeats the question before he answers it. E. g. (Aristoph. Nub. 1496) *Ἀνθρῶπε, τί ποιεῖς; ΣΤΡ. Ὅ τι ποιῶ; Μαν, what are you doing? STR. What am I doing?*

§ 154. Frequently the relative has the force of the conjunction *ἵνα*, in order that, that. E. g. *Πρεσβείαν πέμπειν, ἥτις ταῦτ' ἐρεῖ*, to send an embassy to say these things.

RECIPROCAL PRONOUN.

§ 155. The reciprocal pronoun regularly refers to the subject of the proposition in which it stands, which subject is either in the dual or plural. E. g. *Τοιαῦτα πρὸς ἀλλήλους ἀγόρευον*, such things were they saying to one another.

NOTE. Sometimes *ἀλλήλων* stands for *ἑαυτῶν*. E. g. *Διέφθικαν ἀλλήλους*, they destroyed themselves, that is, each destroyed himself.

SUBJECT AND PREDICATE.

§ 156. 1. The *subject* of a proposition is that of which any thing is affirmed. The *predicate* is that which is affirmed of the subject. E. g. *Ἀλκιβιάδης εἶπεν*, Alcibiades said, where *Ἀλκιβιάδης* is the subject of the proposition, and *εἶπεν*, the predicate. *Ἐγὼ ἄτολμός εἰμι*, I am timid, where *ἐγὼ* is the subject, and *ἄτολμός εἰμι*, the predicate.

2. The subject is either *grammatical* or *logical*.

The grammatical subject is either a substantive or some word standing for a substantive.

The logical subject consists of the grammatical subject with the words connected with it. E. g. in the proposition, Ἀκούσας ταῦτα ὁ Κῦρος ἐπειθeto, *Cyrus, hearing these things, was persuaded*, Κῦρος is the grammatical, and ἀκούσας ταῦτα ὁ Κῦρος, the logical subject.

§ 157. 1. The SUBJECT OF A FINITE VERB is put in the nominative.

A finite verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ λέγω, *I say.*

Σὺ λέγεις, *Thou sayest.*

Ἐκεῖνος λέγει, *He says.*

2. The nominative of the *neuter plural* very often takes the verb in the singular. E. g.

Τὰ στρατεύματα ἀγωνίζεται, *The armies are fighting.*
Ταῦτα ἐγένετο, *These things happened.*

NOTE 1. Sometimes masculines and feminines dual or plural take the verb in the singular. E. g. Ξανθαὶ κόμαι κατινίνουσιν ὄμους, *her auburn hair was flowing over her shoulders.* Ἡμῖν οὐκ ἴσται πᾶν' ἐν φεμίδος δούλῳ παραρρίπτουσι τοῖς θεαταῖς, *we do not exhibit two slaves throwing nuts out of a basket to the spectators.*

So in the phrase Ἔστιν αἱ, (§ 150. 5,) *there are who.*

3. If the verb belongs to more than one subject, it is put in the *plural* and in the chief person. The chief person is the first with respect to the second or third, and the second with respect to the third. E. g.

Τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων τεῖχος ἀμαλδῦναι, *Then Neptune and Apollo resolved to demolish the wall.*

NOTE 2. Frequently the verb agrees in number with one of the substantives, and especially with that which stands nearest to it. E. g. Σὺν δ' Εὐρώς τε Νότος τ' ἔπασσε, Ζέφυρός τε θυσαῆς, καὶ βορέης, *Eurus and Notus rushed together, the blustering Zephyrus and Boreas.*

REMARK 1. The verb is often put in the *dual*, if it belongs to two substantives in the singular. E. g. Ἡ λυροποικὴ καὶ ἡ κιθαριστικὴ πολὺ διαφέρουσιν ἀλλήλοις, *the art of making lyres, and the art of playing on the harp, differ much from each other.*

NOTE 3. When the substantives are connected by the conjunction *ἢ*, or, the verb is put either in the plural or in the singular. E. g. *Εἰ δὲ κ' Ἀρης ἄρχωσι μάχης, ἢ Φοῖβος Ἀπόλλων, but if Mars commence the fight, or Phæbus Apollo.* Ὅν κεν ἐγὼ ἄγάγω, ἢ ἄλλος Ἀχαιῶν, *whom I or any other of the Achæans may bring.*

4. A collective noun in the singular very often has the verb in the plural. E. g.

Τὸ πλῆθος οἴονται, The multitude think.

Φάσαν ἡ πλεθὺς, The multitude spake.

This rule applies also to the pronominal adjectives *ἕκαστος* and *ἄλλος*. E. g. *Ἑμελλον λαξευθαι ὀρχηδὸν ἕκαστος δέκα δραχμαίς, each person was to have for his share ten drachmæ.*

NOTE 4. A noun in the dual often takes a plural verb. E. g. *Σφὼ σώσετε, you two will save.*

On the other hand, a noun in the plural takes a verb in the dual, when only two persons or things are meant. E. g. (II. 3, 278–9) *Οἱ τίνυσθον, you two who punish*, where *οἱ* refers to Pluto and Proserpine.

NOTE 5. The nominatives *ἐγώ*, *σύ*, *ἡμεῖς*, are of the first person; *σύ*, *σφῶ*, *ὑμεῖς*, are of the second person; all other nominatives are of the third person.

The nominatives of the first and second person are usually not expressed, except when emphasis is required.

NOTE 6. The verb which agrees with the relative pronoun is in the first or second person, according as the antecedent is of the first or of the second person. E. g. *Ἡμῖν οὐ θύετε, αἵτινες τηροῦμεν ὑμᾶς, you do not sacrifice to us, who preserve you.* *Ἀμέτρητ' Ἀήρ, ὃς ἔχεις τὴν γῆν μετέωρον, O thou immeasurable Air! who holdest the earth suspended.*

So when the antecedent is implied in a possessive pronoun (§ 150. N. 7). E. g. *Ἀνανδρία τῇ ἡμετέρᾳ, οἵτινές σε οὐ διεσώσαμεν, through the cowardice of us, who did not save thee.*

REMARK 2. Any noun which is in apposition with the omitted personal pronoun (§§ 136 : 157. N. 5) of the first person, may have the verb in the first person. E. g. *Θιμιστοκλῆς ἦκε παρὰ σέ, I, Themistocles, have come to thee.*

NOTE 7. Sometimes the verb agrees in number with the nominative in the predicate (§ 160. 1). This takes place chiefly when the nominative in the predicate precedes the verb. E. g. *Ἐστὸν δύο λόφω ἡ Ἰδομένη ὑψηλῶ, equivalent to ἡ Ἰδομένη ἐστὶ δύο λόφω ὑψηλῶ, Idomene is two high hills.*

NOTE 8. The *third person* of a verb is often found without a subject,

(1) When any thing general and indefinite is expressed. E. g. Οὐδέ κεν ἔνθα τέον γε μένος καὶ χεῖρας ὄνοιτο, sc. τις, *even here no one would find fault with thy valor and strength* Αἰγούσι οἱ φασὶ sc. ἄνθρωποι, *they say*.

Frequently the word *πρᾶγμα* is to be supplied. E. g. Δηλώσεται, *the thing will show itself*. Οὕτως ἔχει, *it is so*. Πολυλὸν δεῖ, *it wants much, far from it*. Δείξει δὴ τάχα, *the event will soon show*.

(2) When the verb indicates the employment of any person, the word denoting that person is generally omitted. E. g. Ἐκήρυξε τοῖς Ἑλλήσι παρασκευάσασθαι, sc. ὁ κήρυξ, *the herald proclaimed to the Greeks to prepare themselves*. Τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται, sc. ὁ γραμματεὺς, *the secretary shall read to you the law itself*.

(3) Frequently the verb is changed into the *third person singular passive*, and its subject-nominative into the dative (§ 206. 2). E. g. Τοῖς πολεμίοις εὐτύχηται, for Οἱ πολεμῖοι εὐτυχήκασι, *the enemy have succeeded*. Καλῶς σοι ἀπεκρίτο, for Καλῶς ἀπεκρίσο, *thou hadst answered well*.

(4) The subject of verbs denoting the state of the *weather* or the operations of *nature* is not expressed. E. g. ῥεῖ, *it rains*. Νίφει, *it snows*. Ἔσεισε, *there was an earthquake*. Συσκοτίζει, *it grows dark*.

NOTE 9. Frequently the subject of a proposition becomes the immediate object (§ 163. 1) of the verb of the preceding proposition. E. g. Φέρε νῦν ἀθρήσω, πρῶτον τουτονί, ὃ τι δρᾷ, for Φέρε νῦν ἀθρήσω, ὃ τι δρᾷ οὗτος, *now let me see first what this fellow here is doing*.

NOTE 10. The verb εἰμί, *am*, is very often omitted, but chiefly when it is a copula (§ 160. 1). E. g. Ὡρα ἀπνεῖναι, sc. ἐστὶ, *it is time to go*.

REMARK 3. Other verbs also may be omitted, but only when they can be supplied from the context.

NOTE 11. The nominative is often used for the *vocative*. E. g. φίλος, for φίλε, *friend*.

§ 158. 1. The **SUBJECT OF THE INFINITIVE MOOD** is put in the accusative. E. g.

Βούλεσθε αὐτὸν ἐλθεῖν; *Do you wish him to come?* Here the accusative αὐτὸν is the subject of the infinitive ἐλθεῖν. Εἶναι θεοὺς ἐνόμιζεν, *He believed that there are gods*. Φασὶν αὐτὸν βασιλεύειν, *They say that he reigns*.

2. The subject of the infinitive is *not expressed* when it is the same with the *subject* of the preceding proposition. E. g.

Οἶμαι εὕρηκέναι, *I think I have found.* Here the subject (μέ) of εὕρηκέναι is not expressed because it refers to the subject (ἐγώ) of οἶμαι.

Τυφλὸς γινῶναι δοκεῖ τοῦτο, *A blind man seems to know this.*
Ἐπιθυμῶ ἀπομερμηρίσαι, *I wish to doze.*

NOTE 1. Sometimes the accusative of the *personal* or *reflexive pronoun* is expressed before the infinitive, contrary to the preceding rule (§ 158. 2). E. g. Ἐμὶ φημι ληλασμένον ἵκιναι ἀλκῆς, *I say that I have forgotten my valor.*

NOTE 2. The subject of the infinitive is frequently put in the case of the subject of the preceding independent proposition. This takes place chiefly when both subjects refer to the same person or thing. E. g.

Νομίζεις ἡμᾶς μὲν ἀνέξεσθαι σου, αὐτὸς δὲ τυπτήσῃν;
Dost thou imagine that we shall tolerate thee, and that thou canst strike? Here αὐτὸς stands for *σαντόν*.

Ἐμὲ οἴεσθ' ἔμῃν εἰσόλσειν, ὑμεῖς δὲ νεμεῖσθαι; *Do you think that I shall contribute, but that you will enjoy the contribution?* Here ὑμεῖς stands for ὑμᾶς.

So Ἐφῆσθα Κρονίωνι οἷη λοιγὸν ἀμῦναι, *thou saidst that thou alone avertedst destruction from the son of Saturn.* Here οἷη stands for *οἶαν* agreeing with σέ understood.

NOTE 3. Frequently the subject of the infinitive is wanting even when it is *different* from that of the preceding independent proposition. E. g. Πημοναῖσι κάμπτομαι, πάσχειν ἀλγεναῖσιν, *I am afflicted with sufferings painful to endure*, where the subject of πάσχειν (*τινὰ* understood) is different from that of κάμπτομαι. (See also § 219. N. 3.)

3. The subject of the infinitive is *not expressed* also when it is the same with the *object* of the preceding proposition. E. g.

Ἐδεῖτο αὐτῶν βοηθεῖν ἐμοί, *He prayed them to aid me.*
Here the subject (αὐτούς) is not expressed, because it refers to the object (αὐτῶν) of ἐδεῖτο (§ 181).

Παρήγγειλεν ἡμῖν καθεύδειν, *He commanded us to sleep.*

Here the subject (ἡμᾶς) of καθεύδειν is omitted because it is the same with the object (ἡμῖν) of παρήγγειλεν (§ 196. 2).

Ἄνδρες δὺν κελύομεν ἀλλήλων πειρηθήναι, *We request*

two men to try each other's skill. In such instances the accusative denoting the object of the verb (§ 163) must not be mistaken for the subject of the infinitive.

NOTE 4. A *participle* agreeing with the omitted subject of the infinitive is very often put in the *accusative*. E. g. Ἐγὼ ὑμῶν δέομαι καταψηφίσασθαι Θεομνήστον, ἐνδυμουμένους, ὅτι οὐκ ἂν γένοιτο τούτου μείζων ἀγών μοι, *I beseech you to 'condemn Theomnestus, when you consider that I could not have had a severer trial than this.* Ξενία ἤκειν παρήγγειλε, λαβόντα τοὺς ἀνδρας, *he requested Xenias to take the men and come.* (§ 158. 3.)

NOTE 5. When the infinitive has the force of a neuter substantive (§§ 159. 2 : 221), its subject is frequently omitted, in which case the accusative of τις or αὐτός is to be supplied. E. g. Δράῃ ταῦτα χρή, sc. τινὰ, *one must do these things.*

§ 159. 1. In general, any word or clause may be the subject of a proposition. E. g.

ΦΙΛΟ μέν ἐστιν ἀρχὴ τοῦ κακοῦ, *The word ΦΙΛΟ indeed is the beginning of the evil.*

2. Particularly, the subject of a proposition may be an *infinitive* with the words connected with it. E. g.

Πρόχειρόν ἐστιν ἐπαινέσαι τὴν ἀρετὴν, *It is easy to praise virtue.* Here ἐπαινέσαι τὴν ἀρετὴν is the subject of the proposition.

NOTE 1. The subject of δεῖ, δοκεῖ, ἐνδέχεται, πρέπει, προσήκει, συμβαίνει, χρή, and some others, is generally an infinitive. E. g.

Δεῖ ἐμὲ λέγειν, *I must say, or It is necessary that I should say.* Here ἐμὲ λέγειν is the subject of δεῖ.

NOTE 2. Verbs, of which the subject is an infinitive are called IMPERSONAL. Such verbs must not be confounded with those, of which the subject is not expressed (§ 157. N. 8).

3. The subject of an *infinitive* is frequently another infinitive with the words connected with it. E. g. Οὐ φησι χρῆναι τοὺς νέους τὴν γλῶσσαν ἀσκεῖν, *he says that young men ought not to exercise the tongue*, where τοὺς νέους τὴν γλῶσσαν ἀσκεῖν is the subject of χρῆναι (§ 159. N. 1, 2).

§ 160. 1. The PREDICATE, like the subject (§ 156. 2), is either *grammatical* or *logical*

The grammatical predicate is either a verb alone, or a verb (commonly a verb signifying *to be*, *to be called*), and a substantive, adjective, pronoun, or participle. In the latter case, the verb is called the *copula*.

The logical predicate consists of the grammatical predicate with the words connected with it. E. g. Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*, where Ἦν τύραννος is the grammatical, and Ἦν τύραννος Σαρδίων, the logical predicate.

2. A substantive in the predicate is put in the same case as the subject when it refers to the same person or thing. (§ 136.) E. g.

Ἐγὼ εἰμι Πλούτος, *I am Plutus*. Here Πλούτος agrees in case with ἐγώ.

Ἦν Κανδαύλης τύραννος Σαρδίων, *Candaules was king of Sardes*. Here τύραννος in the predicate agrees with the subject Κανδαύλης in case.

3. The gender, number, and case of an adjective, standing in the predicate, and referring to the subject, are determined by § 137. E. g.

Ἐγὼ ἀθάνατός εἰμι, *I am immortal*.

Βούλεσθε αὐτὸν γενέσθαι σοφόν; *Do you wish him to become wise?*

NOTE 1. When the subject is any word but a nominative (§ 159), the adjective or pronoun in the predicate is *neuter* (commonly *neuter singular*). E. g. Οὐ δίκαιόν ἐστι τοὺς κρείττους τῶν ἡτιόνων ἄρχειν, *it is not right, that the stronger should rule the weaker*.

NOTE 2. Frequently a *neuter* adjective in the predicate refers to a masculine or feminine noun. E. g. Φιλοῖκετιστον γυνή ἐστι, *woman is a very tender-hearted thing*.

In such cases, the word *πράγμα* is sometimes expressed. E. g. Γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νουβυστικόν, *but woman, he said, is a prudent thing*.

§ 161. 1. When the subject of the infinitive is not expressed (§ 158. 2, 3), the substantive or adjective, standing in the predicate and referring to the omitted subject, is generally put in the case, in which the subject has already appeared. E. g.

Ἦχρὰ εἶναι δοκεῖς, *Thou seemest to be pale*. Here the adjective is put in the nominative on account of σὺ with which δοκεῖς agrees (§ 157. N. 5).

Κύρου ἐδίοντο προθυμοτάτου γενέθαι, *They besought Cyrus to be very eager.*

Διακελεύσομαι τοῖς ἰοῦσιν εἶναι προθυμοτάτοις, *I will command those who go to be very eager.*

NOTE. This construction (§ 161. 1) may take place also when the infinitive has the article before it (§ 221). E. g. Ὁ Αἰσχύλος πάλιν ἄπυσιν εἰσὶν, διὰ τὸ συνετὸς εἶναι, *Æschylus returns home because he is wise.*

It takes place also when the infinitive comes after the particle *ἄρα* (§ 220).

Also when the infinitive depends on a participle (§ 219). E. g. Πολλοὶ τῶν πρεσποιησαμένων εἶναι σοφιστῶν, for Πολλοὶ ἐπαινοῦν αἱ προσειπόμενοι εἶναι σοφισταί, *many of those who pretended to be sophists*, (§ 140. 3.)

2. When a proposition is made the subject of another proposition (§ 159. 2, 3), the substantive, adjective, or participle in the predicate or subject of the former proposition is often put in the case of the noun which is in the predicate of the latter. E. g. Ἐφ' ἧμῖν ἔσται τὸ ἐπιεικέσι καὶ φάυλοις εἶναι, for Τὸ ἡμᾶς ἐπιεικεῖς καὶ φάυλους εἶναι ἔσται ἐφ' ἡμῖν, *to be respectable or worthless will depend upon us*, where the proposition τὸ ἐπιεικέσι εἶναι is the subject, and ἐφ' ἡμῖν ἔσται, the predicate.

In such cases the predicate always precedes the subject. Further, this takes place only when the attracting word in the predicate is in the *dative*.

OBJECT.

§ 162. 1. That on which an action is exerted, or to which it refers, is called the *object*.

The object is put in the *accusative*, *genitive*, or *dative*.

*2. Participles and verbal adjectives in *τεον* (§ 132. 2) are followed by the same case as the verb from which they are derived.

For examples, see below.

NOTE 1. The verbal in *τεον* with *εἶσι* (expressed or understood) represents *δεῖ* (§ 159. N. 1) and the infinitive *active* or *middle* of the verb from which it is derived. E. g.

ἀκούω, *hear*, ἀκουστέον equivalent to δεῖ ἀκοῦειν, *one must hear*.
μιμέομαι, *imitate*, μιμητέον equivalent to δεῖ μιμεῖσθαι, *one must imitate*.

In some instances it represents *δεῖ* and the infinitive *passive*. E. g. ἡττάομαι, *am surpassed*, ἡττητέον, *one must be surpassed*.

NOTE 2. The *neuter plural* of the verbal adjective in *τεον* is often used instead of the singular. E. g. ἀκουστέα for ἀκουστίον.

3. Any word or clause may be the object of a verb. E. g. *Κῦρος ἐκείνῳ δῶρα ἔδωκε, ἵππον χρυσοχάλινον, καὶ στρεπτόν χρυσοῦν, καὶ τὴν χώραν μηκέτι ἀρπάζεσθαι*, *Cyrus gave him presents, a horse with a golden bridle, a golden necklace, and that the country should no longer be plundered*, where the proposition *τὴν χώραν μηκέτι ἀρπάζεσθαι* is one of the objects of *ἔδωκε*.

ACCUSATIVE.

§ 163. 1. The immediate object of a transitive VERB is put in the accusative. E. g.

Ταῦτα ποιῶ, I do these things.

Ποιήσας ταῦτα, Having done these things. (§ 162. 2.)

Ποιητέον ταῦτα, One must do these things. (ibid.)

2. Many verbs, which are intransitive in English, are transitive in Greek. E. g. *Ἀθανάτους ἀλιτέσθαι, to sin against the immortals.*

Verbs of this class are *ἀλιταίνω, ἀποδιδράσκω, δορυφορέω, ἐπιορκέω, ὄμνυμι, ἐπιτροπεύω, λανθάνω*, and many others.

§ 164. The accusative of a substantive is often joined to a verb of which it denotes the *abstract* idea. (§ 129.) In this case the accusative is generally accompanied by an adjective. E. g.

Πεσεῖν πτώματ' οὐκ ἀνασχετά, To fall an insupportable fall.

Ἦξιαν δρόμημα δεινόν, They rushed furiously.

So in English, *To die the death of the righteous. To run a race.*

NOTE 1. A substantive is, in the poets, often joined to a verb signifying *to see, to look*, (*βλέπω, δέχομαι, λίσσω, δέσσω*), to mark the expression of the look. E. g. *Φίβον βλέπων, looking terrible. Ἡ Βουλὴ ἰβλίψι νᾶτον, the Senate looked mustard, that is, looked displeased.*

Sometimes the substantive *δίεγμα* is to be supplied after these verbs. E. g. *Κλίπτει βλίπτει, he looks thievish.*

NOTE 2. Verbs signifying *to conquer* (as *νικάω*) are often followed by the accusative of a noun denoting the place or

nature of the conquest. E. g. *Μάχην νικᾶν*, to gain a battle. *Ὀλύμπια νενικηκώς*, having conquered in the Olympic games.

The nouns following verbs of this description are chiefly *ἄγών*, *γνώμη*, *μάχη*, *ναυμαχία*, *πόλεμος*. Also the names of the public games, *Ὀλύμπια*, *Πύθια*, *Νέμεα*, *Ἰσθμια*.

Sometimes an accusative denoting the name of the person conquered is added. E. g. *Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας*, *Miltiades who conquered the barbarians at the battle of Marathon*.

§ 165. 1. VERBS signifying *to ask*, *to teach*, *to take away*, *to clothe*, *to unclothe*, *to do*, *to say*, and some others, are followed by two accusatives, the one of a person, and the other of a thing. E. g.

Ταῦτά με ἐρωτᾷς, *Thou askest me about these things*.

Αἰτεῖν τὸν δῆμον φυλακὰς, *To ask guards of the people*.

Τὸν δῆμον χλαῖναν ἤμπισχον, *I clothed the people with robes*.

Verbs of this class are *αἰτέω*, *ἀμπίχω*, *ἀμφιέννυμι*, *ἀναγκάζω*, *ἀναδίδω*, *ἀπαιτέω*, *ἀποστερέω*, *ἀφαιρέομαι*, *διδάσκω*, *δράω*, *ἐκλέγω*, *ἐκδύνω*, *ἐνδύνω*, *ἐξαιρέομαι*, *ἐξειπεῖν*, *ἐξετάζω*, *ἐρδω* or *ῥέζω*, *ἐργάζομαι*, *ἐρομαι*, *ἐρωτάω*, *κρύπτω*, *λέγω*, *παιδεύω*, *πείθω*, *πιπίσκω*, *ποιέω*, *πράσσομαι*, *στεφανόω*, *συλλάω*, and a few others.

NOTE 1. Sometimes the accusative of the thing denotes the abstract of the verb (§ 164). E. g. *Ὁ Φωκίης πόλεμος αἰμίμητον παιδείαν αὐτοὺς ἰπαιδίσκει*, *the Phocian war taught them an ever memorable lesson*. *Ἐμυτὸν λυβᾶται λάβην ἀνῆκιστον*, *he injures himself incurably*.

NOTE 2. Frequently verbs signifying *to do*, or *to say*, are followed by an accusative and the adverb *εὖ*, *well*, or *κακῶς*, *badly*. E. g. *Τοὺς φίλους εὖ ποιοῦσι*, *they do good to their friends*, where *εὖ ποιοῦσι* is equivalent to *ἀγαθὰ ποιοῦσι*. *Κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοὺς*, *the good speak ill of the bad*, where *κακῶς λέγουσι* is equivalent to *κακὰ λέγουσι*.

NOTE 3. Sometimes the word denoting the person is put in the dative (§ 196. 4). E. g. *Πολλὰ κακὰ ἐπιδράσειεν ἰώργει*, *he did much evil to men*. *Μηδὴν ἀγαθὸν ποιήσας τῇ πόλει*, *having done no good to the state*.

REMARK. *Ἀποστερέω*, and, in the later writers, *ἀφαιρέομαι*, are often followed also by the accusative of the person and the genitive of the thing. (§ 181. 2.)

2. Verbs signifying *to divide* take two accusatives. E. g. *Τὸ στράτευμα κατένειμε δώδεκα μέρη*, *he divided the army into twelve parts*.

The preposition *εις* is often found before the accusative denoting the number of parts. E. g. Σφείας αὐτοῦς εἰς ἕξ μοίρας διεῖλον, *they divided themselves into six parts.*

NOTE 4. Sometimes the noun denoting the thing *divided* is put in the *genitive* (§ 173), and depends on the accusative denoting the *parts*. E. g. Διυλίμιστα τῆς εἰδωλοποιικῆς ἰδὼν δύο, equivalent to Διυλίμιστα τὴν εἰδωλοποιικὴν εἰς ἰδὼν δύο, *we divided the art of making images into two parts.*

§ 166. VERBS signifying, *to name or call, to choose, to render or constitute, to esteem or consider*, are followed by two accusatives denoting the same person or thing. E. g.

Στρατηγὸν αὐτὸν ἀπέδειξεν, *He appointed him general.*
Τὸν υἱὸν ἱππέα ἐδιδάξατο ἀγαθόν, *He caused his son to be brought up a good horseman.*

NOTE 1. In the *passive* such verbs become *copulas* (§ 160. 1). E. g. Στρατηγὸς ἀπιδείχθη, *he was appointed general.* Ὁ υἱὸς ἐδιδάχθη ἱππέος ἀγαθοῦ, *the son was brought up a good horseman.* (§ 206. 1.)

NOTE 2. Frequently the infinitive *εἶναι* is expressed before the second accusative. E. g. Σοφιστὴν ἀνομάζουσι τὸν ἄνδρα εἶναι, *they call him a sophist, or rather, they say that he is a sophist.*

So in the *passive*, Ἀπιδείχθη τῆς ἵππου εἶναι ἱπταρχος, *he was appointed master of the horse.*

§ 167. The accusative is very often used *to limit* any word or expression. E. g.

Κροῖσος ἦν Λυδὸς τὸ γένος, *Cræsus was a Lydian by birth.*

Here the accusative *γένος* limits or explains further the meaning of *Λυδός*.

Ταῦτα ψεύδονται, *They lie in these things.*

Ἡ θάλασσα οὐδὲν γίγνεται πλείων, *The sea does not become larger, literally The sea becomes larger in nothing.*

The accusative thus used is called the **SYNECDOCHICAL ACCUSATIVE**.

REMARK. The neuter accusative *τι* (from *τις*) often means *for what? why?* E. g. Τί ταῦτα μανθάνω, *for what am I learning these things?*

NOTE 1. Here belong most of the accusatives which commonly are said to be used *adverbially* (§ 124).

NOTE 2. Hither we may refer *parenthetical* phrases like the following. Τὸ λεγόμενον, *as the saying is.* Τὸ τοῦ Ὁμήρου, *as Homer has it, or according to Homer.* Πάν τὸναντίον, *on the contrary.*

NOTE 3. Sometimes the preposition *κατά* or *εἰς* is used before this accusative. E. g. *Καθαρόν καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν*, *pure in body and in soul*. *Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὧσα ἴκουν*, *she astonishingly resembles the immortal goddesses in looks*.

NOTE 4. The accusative is sometimes subjoined to a clause in order further to qualify the contents of it. E. g. *Καὶ με θητεύειν πατὴρ θνητῶ παρ' ἀνδρὶ, τῶνδ' ἄποιν', ἠνάγκασεν*, *and the father compelled me to serve with a mortal man as a recompense for these*. *Τὼ παῖδε τῷ σὺ μέλλετον, τολμήματ' αἰσχιστα, μονομαχεῖν*, *thy two sons are about to fight a duel, a most disgraceful act*, where *τολμήματα* qualifies *τὼ παῖδε τῷ σὺ μέλλετον μονομαχεῖν*. *Ἐγὼ δ' ἂν, αὐτῇ θοιμάτιον δεικνὺς τοδὶ, πρόφασιν, ἔφασκον*, *and I, showing to her this garment here, as a pretext said*.

§ 168. 1. A noun denoting DURATION OF TIME is put in the accusative. E. g.

Δέκα ἔτη κοιμῶνται, *They sleep ten years*.

Τοῦτον μετὰ Σιτάλκου ἐπινον τὸν χρόνον, *During this time I was feasting with Sitalces*.

Πολὺν χρόνον ὕβριξε, *He has insulted a long time*.

2. Frequently the accusative answers to the question WHEN? E. g. *Ἐντειλάμενος τῇν ὥρην ἐπαγινέειν σφίσι τὰς αἰγας*, *commanding (him) to bring the goats to them at the regular time*.

NOTE 1. When the substantive is accompanied by an ordinal number (§ 61), it denotes duration of time past. E. g. *Ἐννάτην ἡμέραν γεγαμημένην*, *married nine days ago, or having been married nine days*.

Also when it is accompanied by cardinal numbers. E. g. *Ὅς τέθνηκε ταῦτα τρία ἔτη*, *who has been dead these three years*.

NOTE 2. Sometimes the accusative is equivalent to the genitive absolute (§ 192), particularly the following neuter accusatives: *δεδογμένον*, *δοκοῦν*, *δόξαν*, from *δοκέω*; *εἰρημένον* from *ΠΕΩ*; *ἔξον* from *ἔξειμι*; *ὄν* from *εἰμί*; *παρέχον* from *παρίχω*; *προσῆκον* from *προσῆκω*; *τυχόν* from *τυγχάνω*; and a few others. E. g.

Ἐξὸν αὐτοῖς ἀποδοῦσιν Ἑλένην ἀπηλλάχθαι τῶν παρόντων κακῶν, *Although it was in their power to give up Helen, and be delivered from the impending danger*. The construction of the clause *Ἐξὸν αὐτοῖς κακῶν*, in the indicative would be *Ἐξεστὶν αὐτοῖς κακῶν*, (§ 159.

2, N. 1, 2)

NOTE 3. Frequently, for the sake of emphasis, a preposition (chiefly *ἐπὶ*) is placed before this accusative. E. g. *Ἐπὶ ἡπείρῳ καὶ εἰκοσὶ ἔτια ἥρχον τῆς Ἀσίας οἱ Σκύθαι*, the Scythians ruled Asia for eight and twenty years.

§ 169. The accusative is used to denote EX-
TENT OF SPACE. E. g.

Διέσχον ἀλλήλων τριάκοντα στάδια, They were thirty stadia from each other.

Σταδίους δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπὶ κοντο εἰς τὸ ἱερόν, And carrying (her) forty-five stadia they arrived at the temple.

§ 170. Sometimes the accusative answers to the question WHITHER? E. g.

Αἴγλη παμφανώσα δι' αἰθέρος οὐρανὸν ἵκεν, The bright effulgence went to heaven through ether.

Ἀγλαὰς ἔβας Θήβας, Thou camest to illustrious Thebes.

§ 171. The accusative follows the particles of protestation *μή* and *νῆ*. E. g.

Μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα, By Breath, by Chaos, by Air.

Νῆ τὸν Ποσειδῶ φίλῳ σε, By Neptune I love thee.

NOTE 1. *Μά* is used only in negative, and *νῆ* only in affirmative, propositions. But when *καί*, yes, certainly, is placed before *μή*, the proposition is affirmative.

NOTE 2. Sometimes *μή* is omitted. E. g. *Οὐ, εἰδ' Ὀλυμπος*, no, by this Heaven.

NOTE 3. Sometimes the name of the god sworn by is omitted after these particles, in which case the article of the omitted name is always expressed. E. g. *Μὰ εἰδ' — ἰγὼ μὲν οὐδ' ἂν πιστέμην*, by — I should not believe it.

§ 172. The accusative is put after the following PREPOSITIONS.

Ἀμφι, about, around. *Ἀμφὶ δειλίην*, about evening. *Ἀμφ' αὐτόν*, around him. So in connection with numerals. *Ἀμφὶ τὰ ἑκατάδεκα ἔτη γενόμενος*, being about sixteen years old.

Ἀνά, on, in, through, throughout, during. *Ἀνὰ τὸν πόλεμον*, during the war, throughout the war. *Ἀνὰ στρατόν*, in the army. *Ἀνὰ μυρικήν*, on a tamarisk.

With numerals it means at the rate of, a-piece. *Ἀνὰ πέντε παρασάγγας τῆς ἡμέρας*, at the rate of five parasangs a day. *Διὰ*, through, on account of, in. *Ἄ νῦν ὀφείλω διὰ σέ*, which I now owe on your account. *Διὰ νύκτα*, in the night.

Εἰς, to, into. *Εἰς Κιλικίαν*, to Cilicia.

With *numerals* it generally means *about*. *Εἰς τετρακισχιλλούς*, *about four thousand men*.

Frequently *εἰς* is found before a *genitive*, the noun, to which it properly belongs, being omitted. *Εἰς παιδοτρῆβου*, sc. οἶκον, *to the teacher's house*.

Ἐπὶ, *upon, against*. *Ἐπὶ θρόνον*, *upon a throne*. *Ἐπ' αὐτόν*, *against him*.

Κατά, *according to, in relation to, in, on, near, during*. *Κατὰ τὸν Ὅμηρον*, *according to Homer*. *Κατὰ τὸ σῶμα*, *in relation to the body*. *Κατὰ τὸν πόλεμον*, *during the war*.

Μετά, *after*. *Μετά δὲ ταῦτα*, *and after these things*.

Παρά, *to, besides, along, contrary to, on account of*. *Παρὰ Καμβύσεα*, *to Cambyses*. *Παρὰ ταῦτα*, *besides these*.

After *comparatives* it means *than*. *Γενοίαι' ἂν καὶ παρὰ τῇν ἑωυτῶν φύσιν ἀμείνονες*, *they might become superior to their nature*.

Περὶ, synonymous with *ἄμφι*.

Πρὸς, *to, in respect to, towards*. *Πρὸς πάντας*, *to all men*.

Καλὸς πρὸς δρόμον, *good in running, or a good racer*.

Ἐτέρω, *over, beyond, against*. *Ἐτέρω τοὺς ἄλλους*, *over the others*.

ὑπὸ, *under, at*. *ὑπὸ γῆν*, *under the earth*. *ὑπὸ Ἰλίον*, *under Ilium*.

Ὡς, synonymous with *εἰς*. It is always placed before nouns denoting *intelligent objects*.

GENITIVE.

§ 173. A **SUBSTANTIVE** which limits the meaning of another substantive, denoting a different person or thing, is put in the genitive. E. g.

Τὸ τέμενος τοῦ θεοῦ, *The temple of the god*.

Τὸν ἱππάρχου θάνατον, *The death of Hipparchus*.

Σκυθῶν βασιλεῖς, *Kings of the Scythians*.

This rule applies also to the personal, reflexive, and reciprocal pronouns, and to the indefinite pronoun *δεῖνα*.

The genitive thus used has been called the **ADNOMINAL GENITIVE**.

NOTE 1. The adnominal genitive denotes various relations, the most common of which are those of *possession*, *quality*, *subject*, *object*, *material*, *source*, *a whole*, *component parts*.

NOTE 2. The adnominal genitive is called *subjective* when it is equivalent to the subject-nominative (§ 157. 1). It is called *objective* when it denotes the object of an action (§ 162. 1). E. g. Ἔργον Ἡφαίστου, *the work of Vulcan, that which Vulcan did*, where the genitive is used subjectively. Ἡ ἀκρόασις τῶν λεγόντων, *the act of hearing the speakers*, where the genitive is used objectively.

NOTE 3. A substantive is sometimes followed by *two* genitives denoting different relations. E. g. Τὴν Πέλοπος ἀπάσης Πελοποννήσου κατάληψιν, *the taking of the whole of Peloponnēsus by Pelops*.

§ 174. **POSSESSIVE PRONOUNS** and adjectives implying *possession*, are frequently followed by a genitive, which is in *apposition* with the genitive implied in the possessive pronoun or adjective (§§ 67: 131. 1). E. g.

Τὸν ἐμὸν αὐτοῦ τοῦ ταλαιπώρου βίον, *The life of me, a miserable man*. Here αὐτοῦ τοῦ ταλαιπώρου is in apposition with ἐμοῦ implied in ἐμὸν.

Γοργεῖλην κεφαλὴν, δεινοῖο πελώρου, *The head of Gorgo, a terrible monster*. Here Γοργεῖλην is equivalent to the genitive Γοργοῦς with which πελώρου is in apposition.

NOTE. Under this head belong the adjectives ἴδιος, ἰσός, κοινός, οἰκῆος. E. g. Τῆς αὐτῶν ἰδίῃς προσίχων τὸν νοῦν, *to attend to their private affairs*. Ἰσός γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν, *for he is consecrated to the infernal deities*. Ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων, *a work performed by the Lacedæmonians and Athenians in common*. Ἄ οἰκῆα τῶν καλῶς βασιλεύοντων ἰστί, *which belong to those who rule well*.

§ 175. The genitive is put after verbs signifying *to be*, *to belong*, to denote the person or thing to which any thing in any way **BELONGS**. E. g.

Ὁ παῖς Λακεδαιμονίων ἐστί, *The boy belongs to the Lacedæmonians*.

Ἀνοίας ἐστί τὸ θηρᾶσθαι κενά, *It is characteristic of folly to be in pursuit of vain things*.

Εἶναι ἐτῶν τριάκοντα, *To be thirty years old*.

Verbs of this class are γίγνομαι, εἶμι, κυρέω, πέφυκα and ἔφην from φύω.

NOTE 1. This genitive is often preceded by the preposition πρὸς. E. g. Διξιοῦ πρὸς ἀνδρὲς ἴστί, *it is the characteristic of a man of parts*.

NOTE 2. Frequently the genitive after these verbs denotes the person or thing *from* which any thing *proceeds*. E. g. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, *of Dæ-*

rius and Parysätis two children were born, or Darius and Parysätis had two sons. Θνητοῦ πέφυκας πατρός, *thou art the offspring of a mortal father.*

Sometimes the genitive, in such instances, is preceded by *ἐκ*. E. g. Πατρὸς ἐκ ταύτου γηγώς, *being born of the same father.*

NOTE 3. Frequently the adjective *αὗτος* or the pronoun *οὗτος* is to be supplied before this genitive (§ 175). E. g. Τούτων γιγνώ, *become one of these.*

§ 176. The neuter of the article followed by a substantive in the genitive denotes something to which that substantive is related. E. g.

Δεῖ φέρειν τὰ τῶν θεῶν, *We must bear what comes from the gods.*

Τὸ τοῦ Ὀμήρου, *That which Homer says.*

NOTE. This idiom gives rise to phrases like the following: Τὰ τῆς ὀργῆς, for Ἡ ὀργή, *anger, wrath.* Τὰ τῆς ἐμπειρίας, for Ἡ ἐμπειρία, *experience.* Τὰ τῶν Θεσσαλῶν, for Οἱ Θεσσαλοί, *the Thessalians.* Τὸ τῶν ἐπιθυμιῶν, for Αἱ ἐπιθυμίαι, *desires.*

§ 177. 1. ADJECTIVES, PRONOUNS, and ADVERBS, denoting a PART, are followed by a genitive denoting the WHOLE. E. g.

Ἐκάστη τῶν πόλεων, *Each of the states.*

Οὐδεὶς τῶν μεираκίων, *No one of the young men.*

Ποῦ γῆς; *Where on earth?*

Ὁ ἡμισυς τοῦ ἀριθμοῦ, *Half the number.*

Τὴν πλείστην τῆς στρατιᾶς, *The greatest part of the army.*

Τῆς μαρίλης συχνήν, *A good deal of coal-dust.*

This rule applies to the genitive after numerals (§§ 60 : 61 : 62. 4), after interrogative, indefinite, demonstrative, and relative words (§§ 68 – 71 : 73 : 123), after superlatives, and in general, after any adjective or adverb designating a part.

NOTE 1. A participle preceded by the article is often followed by the genitive. (§ 140. 3.) E. g. Οἱ καταφυγόντες αὐτῶν, equivalent to Ἐκείνοι αὐτῶν οἱ κατέφυγον, *such of them as escaped.*

Sometimes *ἐκ* is used in such cases. E. g. Ἐκ τῶν ἀνθρώπων τοῖς ἐν πρᾶττοι, *to the prospering part of mankind.*

NOTE 2. The nature of the noun denoting the whole determines the number, in which the genitive is put.

NOTE 3. The adjectives *δαίμονος*, *δῖος*, *εἰλαίος*, *σχίσιλος*, and a few others, are often followed by the genitive plural. E. g. *Δῖα γυναικῶν*, *divine woman*. *Τέλαινα παρθέων*, *unfortunate virgin*. *Σχίστιλ' ἀνδρῶν*, *unfortunate man*.

It is supposed by many that the idea of *superlativeness* lies in these adjectives.

2. Frequently the genitive denoting a whole depends on a *neuter* adjective, participle, or adjective pronoun. E. g.

Μέσον ἡμέρας, *The middle part of the day*.

Τῆς στρατιῆς τὸ πολλόν, *The greater part of the army*.

Τὸ τετραμμένον τῶν βαρβάρων, *The defeated part of the barbarians*.

Εἰς τοῦτο ἀνάγκης, *To this degree of necessity*.

NOTE 4. In some instances the *neuter plural* is used before this genitive (§ 177. 2). E. g. *Ἄσημα βοῆς*, for *Ἀσημον βοῆς*, *indistinct noise*.

NOTE 5. The genitive of the *reflexive pronoun* often follows an adjective of the superlative degree; in which case the highest degree, to which a person or thing attains, is expressed. E. g. *Ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα*, *when your skill in these matters was highest*. *Τῇ εὐρυτάτῃ ἐστὶ αὐτὴ ἐωυτῆς*, *where it is widest*.

§ 178. 1. The genitive may be put after any *VERB*, when the action does not refer to the whole object, but to a *PART* only. E. g.

Πέμπει τῶν Λυδῶν, *He sends some of the Lydians*. But

Πέμπει τοὺς Λυδοὺς, *He sends the Lydians*.

Τῶν κρεῶν ἔκλεπτον, *I stole some pieces of the meat*.

Λαβόντα τῶν ταινιῶν, *Taking some of the fillets*.

2. Particularly, the genitive is put after *VERBS* signifying *to partake*, *to enjoy*, *to obtain*, *to inherit*. E. g.

Μετέχω θράσους, *I partake of courage*.

Τῆς δυνάμεως κοινωνοῦσι, *They partake of the power*.

Verbs of this class are *ἀντιάω*, *ἀπολαύω*, *ἀτυχέω*, *ἐπαυρίσκομαι*, *κληρονομέω*, *κοινωνέω*, *κυρέω*, *λαγχάνω*, *μεταλαγχάνω*, *μεταλαμβάνω*, *μετέχω*, *ὀνίναμαι*, *συναίρομαι*, *τυγχάνω*, and some others.

NOTE 1. Sometimes *μῆρος*, *part*, is found after *μεταλαγχάνω* and *μετέχω*. E. g. *Μετίξις τάφου μέρους*, *about to partake of burial*.

Μετίχω is also found with the accusative in which one participates. E. g. *Μετίχῃς τὰς ἰσὰς πλεγὰς ἐμοί*, *thou didst receive the same number of stripes with me*.

'Απολαύω, λαγχάνω, and τυγχάνω are often followed by the *accusative*. E. g. 'Απολαύειν τι, *to enjoy any thing*. 'Αγκῶνα τυχάν, *hitting the elbow*.

Κληρονομίω, *inherit*, in some instances takes the *accusative* of the thing inherited. The name of the person of whom one inherits is put in the *genitive*, and depends on the thing inherited. E. g. Κληρονομῶ τὰ κτήματα τινος, *to inherit the possessions of any one*. Later authors put even the name of the person in the *accusative*.

NOTE 2. The *genitive* in connection with μέτεστι and προσ-ήκει depends on the *subject* (expressed or understood) of these verbs. E. g. Ὡν μηδὲν μέρος τοῖς πονηροῖς μέτεστι, *in which the wicked do not participate*. Οὐκ ᾔετο προσήκειν οὐδενὶ ἀρχῆς, *he thought that no person ought to rule*.

NOTE 3. The preposition ἐξ or ἐκ is sometimes used before this *genitive* (§ 178. 1). E. g. Ἀπὸ τῶν ἀσπίδων, *taking some (or one) of the shields*.

§ 179. 1. VERBS signifying *to take hold of, to touch, to feel, to hear, to taste, to smell*, are followed by the *genitive*. E. g.

Ἀάβεσθε τούτου, *Take hold of this man*.

Ἄπτεσθαι αὐτῶν, *To touch them*.

Γεῦσαι τῆς θύρας, *Knock at the door, literally Taste of the door*.

Verbs of this class are αἰσθάνομαι, αἶτοι, ἀκούω, ἀκροάομαι, ἄπτομαι, γεύομαι, δράσσομαι, ἔχομαι, θιγγάνω, κλύω, λαμβάνομαι, ὄζω, ὀσφραίνομαι, πειράομαι, πυνθάνομαι, ψαύω, and some others.

2. Verbs signifying *to take hold of* are frequently followed by the *accusative* of the object taken hold of, and the *genitive* of the part by which it is taken. E. g. Ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*.

NOTE 1. Ἀκούω and its synonymes, and θιγγάνω and ψαύω, are frequently followed by the *accusative*. E. g. Ἀκούεις ταῦτα, *hearing these things*.

NOTE 2. Frequently ἀκούω and its synonymes take that which is heard in the *accusative*, and that from which the thing heard proceeds, in the *genitive*. E. g. Τὸν ἄνδρα πυνθάνου τῶν ἰδοιπόρων, *inquire of the travellers about the man*.

NOTE 3. Γίνομαι, *cause to taste*, is followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Γίμιν αὐτοῖς τινος, *to make him taste of any thing*.

Frequently this verb is followed by two *accusatives*. E. g. Γίβω σε πόσον, *I will give thee wine to taste*.

§ 180. 1. VERBS denoting *to let go, to cease, to desist, to free, to miss, to separate, to escape*, are followed by the genitive. E. g.

Τούτου μεθίσταται, *To let this man go.*

Ἀγαμέμνων λῆγ' ἔριδος, *Agamemnon left off his wrath*

Διέσχον ἀλλήλων, *They separated from each other.*

Verbs of this class are ἀλύσκω, ἀμαρτάνω, ἀμπλακίσκω, ἀπέχομαι, ἀπολείπομαι, ἀποστατέω, ἀφίεμαι, διέχω, εἶκω *retreat*, ἐκφεύγω, ἐλλείπω, λήγω, μεθίτημι commonly μεθίσταμαι, μεθίσταμαι, παραχωρέω, συγχωρέω, φεύγω, χωρέω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Παύω σε τούτου, *I make thee cease from this.*

Τὴν Ἀσίην διουρίζων τῆς Λιβύης, *Separating Asia from Libya.*

Such verbs are ἀμύνω, ἀπαλλάσσω, ἀπέχω, ἀφίστημι, διορίζω, εἰργάζω, ἐλευθερώω, ἐρητύω, καθαίρω, κωλύω, λύω, παύω, and some others.

NOTE. The genitive in connection with verbs signifying *to free, to cease*, sometimes depends on the preposition *ἐκ* or *ἀπὸ*. E. g. Πάυσεν ἐκ κακῶν *μυί*, *deliver me from evil.*

§ 181. 1. VERBS, ADJECTIVES, and ADVERBS, implying *fulness, emptiness, bereavement*, are followed by the genitive. E. g.

Πενίας ἡ πόλις ἔγεμεν, *The city was full of poverty.*

Κενῶν δοξασμάτων πλήρεις, *Full of vain notions.*

Τῶν τεθνηκότων ἄλις, *Enough of dead persons.*

Words of this class are ἄδην, ἄλις, ἀμχανέω, ἀπορέω, ἄτος, ἀφνειός, βρῖθω, γέμω, δέω and δέομαι, ἐπιδεής, ἐρημος, καθαρός, κενός, μεστός, πένης, πένομαι, πλέως, πλήθω, πλήρης, πλούσιος, σπανίζω, χηρίζω, and some others.

2. Transitive verbs of this class are followed by the accusative of the immediate, and the genitive of the remote, object. E. g.

Πάριν νοσφιεῖς βίου, *Thou wilt deprive Paris of life.*

Such verbs are ἀποστερέω, ἐρημόω, κενόω, κορέννυμι, μονόω, νοσφίζω, πληπλημι, πληρώω, and some others.

NOTE 1. Δεῖ and χρή are followed by the *accusative* of a person and the *genitive* of a thing. E. g. Αὐτόν σε δεῖ Προμηθεώς, *thou thyself needest a Prometheus*. Τί σε χρή, *what wantest thou?*

NOTE 2. Δεῖ sometimes takes the *dative* of the person and the *genitive* of the thing. E. g. Δεινῶν σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν, *it seems that thou must employ profound reasoning against him*.

§ 182. VERBS signifying *to remember, to forget, to admire, to contemn, to desire, to care for, to spare, to neglect, to consider, to understand*, are followed by the *genitive*. E. g.

Μέμνησό μου, *Remember me*.

Ἀγασθαι τῆς ἀρετῆς, *To admire virtue*.

Μεγάλων ἐπιθυμεῖς, *Thou desirest great things*.

Verbs of this class are ἄγαμαι, ἀλεγίζω, ἀντιποιέομαι, γλλίχομαι, εἰδέναι, ἐμπάζομαι, ἐνθυμέομαι, ἐπιθυμέω, ἐπισταμαι, ἔραμαι, ἐράω, ἐφίλειμαι, θανατάζω, ἰμείρω, καταγελάω, καταφρονέω, κήδομαι, λανθάνομαι, λικαίομαι, μιμητύχομαι, μνημονεύω, ὀλιγωρέω, ὀρέγομαι, συνίημι, ὑπεροράω, φεῖδομαι, φροντίζω, and some others.

NOTE 1. Most verbs of this class often take the *accusative* instead of the *genitive*. E. g. Φροντίζοντας τὰ τοιαῦτα, *caring about such things*.

NOTE 2. Μιμήσκει and ληθάνω or λήθω, and their compounds, are followed by the *accusative* of the person, and the *genitive* of the thing. E. g. Ὑπὸ μνήσῃ πατρός, *and he reminded him of his father*. Ἐκ δὲ με πάντων ληθάνει, *and makes me forget all things*.

Sometimes μιμήσκει is followed by two *accusatives*. E. g. Οἱ Ἐγέσταῖν ξυμμαχίαν ἀναμνησκοντες Ἀθηναίους, *the Egestians reminding the Athenians of their alliance*.

NOTE 3. Μίλει, *it is a care, it is a concern*, is generally followed by the *dative* of the person, and the *genitive* of the thing. E. g. Μίλει σοι τοῦτου, *thou carest for this*. (§ 157. N. 8.)

NOTE 4. The *genitive* in connection with some of these verbs sometimes depends on a preposition. E. g. Παῖδες πρὶς τοῦ ἱμοῦ μὴ μνησθῆναι, *as to my son, make no more mention of him*. Πρὶς τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύναιθαι φροντίζειν, *to be able to take care of the affairs of Egypt and Sicily*.

§ 183. 1. VERBS signifying *to accuse, to prosecute, to convict*, are followed by the *accusative* denoting the person accused, and the *genitive* denoting the crime. E. g.

Διώξομαι σε δειλίας, I will prosecute you for cowardice.
Κλέωνα δώρων ἐλόντες, Convicting Cleon of bribery.

Verbs of this class are αἰρέω, αἰτιόμαι, δικάζω, διώκω, εἰσάγω, καλέομαι.

REMARK 1. Φύγω, *am accused*, and ἁλῶναι, *to be convicted*, are followed only by the genitive. E. g. Ἀσεβείας φύγοντα, *accused of impiety.* Ἐάν τις ἁλῇ κλεπτῆς, *if any one shall be convicted of theft.*

Αἰτιόμαι, *accuse*, is sometimes followed by two accusatives.

2. VERBS of this class compounded with the preposition κατά are followed by the genitive of the person and the accusative denoting the crime or punishment. E. g.

Σεαυτοῦ καταδικάζεις θάνατον, *Thou condemnest thyself to death.*

Such verbs are καταγιγνώσκω, καταδικάζω, κατακρίνω, καταχειροτονεῶ, καταψεύδομαι, καταψηφίζομαι, κατερεῖν, κατηγορέω.

REMARK 2. The accusative is often wanting after these verbs (§ 183. 2). E. g. Κατηγορεῖν αὐτοῦ, *to accuse him.*

NOTE 1. Κατηγορέω is sometimes followed by two genitives. E. g. Περσεβείας αὐτοῦ κατηγορεῖν, *to indict him for unfaithfully discharging his duties as ambassador.*

NOTE 2. The noun denoting the *punishment* is sometimes put in the genitive. In classical Greek, however, only θανάτου is found in connection with verbs of this sort. E. g. Θανάτου ὑπαγαγὼν Μιλτιάδεια ἰδίωκε, *he accused Miltiades capitally.*

NOTE 3. Ἐνοχος, *under sentence, guilty*, which generally is followed by the dative (§ 196. 1), sometimes takes the genitive.

Ἐπύθνυος, *guilty*, is followed by the genitive denoting the crime.

§ 184. 1. VERBS signifying *to begin, to rule, to surpass*, are followed by the genitive. E. g.

Ἀρχε μάχης, *Begin the fight.*

Σπάρτης ἀνάσσω, *Ruling Sparta.*

Πάντων διαπρέπεις, *Thou surpassest all men.*

Verbs of this class are ἀνάσσω, ἀριστεύω, ἄρχω, βασιλεύω, δεσπόζω, διαπρέπω, διαφέρω *excel*, ἐπιστατέω, καλλιστευομαι, κραίνω, κοιρανέω, κρατέω, περιγίγνομαι, περίεμι, προέχω, προΐσταμαι, σημαίνω, στρατηγέω, τυραννεύω, ὑπερβάλλω, ὑπερέχω, and some others.

NOTE 1. Those derived from substantives or adjectives may be said to take the genitive in consequence of the noun implied in them. E. g. *Τῶν καὶ ἱαντοῦς ἀνδρῶπων ἀριστεύσαντες* is equivalent to *Οἱ ἀριστοὶ τῶν καὶ ἱαντοῦς ἀνδρῶπων ἦσαν*, *having surpassed the men of their times*, (§ 177.)

NOTE 2. Some verbs of this class are sometimes followed by the *dative* or *accusative*. E. g. *Κιλικίᾳ ἄνδρῃσιν ἀνάσσων*, *ruling over the Cilicians*.

NOTE 3. *Ἀνάσσων* is, in Homer, sometimes followed by the preposition *μετά* with the *dative*. E. g. (Il. 1, 252.)

2. Causative verbs of this class are followed by the *accusative* and *genitive*. E. g. *Νικᾷ με ἡ ἀρετὴ τῆς ἑχθρας*, *his valor affects me more than his enmity*. (§ 205. 2.)

Such verbs are *νικάω*, *προκατακλίνω*, *προκρίνω*, and some others.

§ 185. Many VERBAL ADJECTIVES which have an *active* signification are followed by the genitive. E. g.

Τρίβων ἱππικῆς, *Skilled in horsemanship*.

Ἀρχικὸς ἀνδρῶπων, *Qualified to rule men*.

Adjectives of this class are *ἀγνῶς*, *ἄϊδρις*, *αἴτιος*, *ἀπαίδευτος*, *ἴδρις*, *λυσανίας*, *τρίβων*. Also many adjectives in *ηριος*, *ικος*, as *δηκτῆριος*, *ἀρχικός*, (§§ 131. 1 : 129. 2.) Also many adjectives in *ης*, *ος*, *μων*, as *ἀνήκοος*, *ἀδαής*, *δαήμων*, (§ 132. 4, 5.)

NOTE 1. Sometimes adjectives of this class are followed by the *accusative*, provided the verbs, from which they are derived, take the *accusative*. E. g. *Τρίβων τὰ τοιαῦτα*, *skilled in such things*.

NOTE 2. Adjectives of this class, which are derived from verbs followed by the *genitive*, are often said to take the *genitive* in consequence of the verb implied in them. E. g. *ἀνήκοος* takes the *genitive* because *ἀκούω* is followed by the *genitive* (§ 179).

NOTE 3. Sometimes the *genitive* or *accusative*, in connection with adjectives of this class, depends on the preposition *μερί*.

§ 186. 1. The *genitive* is put after ADJECTIVES and ABVERBS of the COMPARATIVE degree to denote that with which the comparison is made. E. g.

Κρείττων τούτου, *Superior to this man*.

NOTE 1. When the substantive which is compared is the same as that with which it is compared, the latter is omitted, provided it be limited by a *genitive* (§ 173). The

ambiguity which may arise from this construction can be removed only by considering the nature of the statement. E. g. *Χώραν ἔχετε οὐδὲν ἥττον ἡμῶν ἔντιμον*, for *Χώραν ἔχετε οὐδὲν ἥττον τῆς χώρας ἡμῶν ἔντιμον*, *you have a country not less valuable than ours*.

2. The genitive is put after some positive adjectives and adverbs *implying* a comparison. E. g. *Ἐτέρους τῶν νῦν ὄντων*, *other than those who now are*.

Adjectives of this class are *ἄλλοιός, ἄλλος, ἀλλότριος, δεύτερος, διάφορος different, ἕτερος, ἡμιόλιος, περιτιός*. Also numeral adjectives in *πλους* or *πλასιος* (§ 62. 2).

REMARK. *Διάφορος* and *ἀλλότριος* are sometimes followed by the *dative*.

NOTE 2. *Ἐναντίας*, which commonly is followed by the *dative*, sometimes takes the *genitive*. The following example shows, that the idea of comparison lies in this adjective: *Τοῦναντίου δρῶν, ἢ προσῆλ' αὐτῷ παύειν*, *doing contrary to what he ought to do*, (Aristoph. *Plut.* 14.)

NOTE 3. *Διαφέρειν*, *differ*, and its derivative *διαφερόντως*, *differently*, are followed by the *genitive*, because they imply a comparison. E. g. *Διαφέρει ἀνὴρ τῶν ἄλλων ζώων*, *man differs from the other animals*.

NOTE 4. Sometimes this *genitive* depends on *ἀντί* or *πρό*. E. g. *Μείζον' ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζω*, *he loves another more than his own country*. *Οἷον ἡ τυραννὶς πρό ἐλευθερίας ἢ ἀσπαστότερον*, *to whom tyranny was more welcome than liberty*.

NOTE 5. When the conjunction *ἢ, than*, is introduced, the word compared, and the noun with which it is compared, are put in the same case. E. g. *Μίλλεις ἐπ' ἄνδρας στρατενεσθαι ἀμείνονας ἢ Σκύθας*, *thou art about to march against men superior to the Scythians*. *Τοῖς βασιλεῦσι τῶν Λακεδαιμονίων ἀδικεῖν ἥττον ἔστιν ἢ τοῖς ἰδιώταις*, *the kings of the Lacedæmonians have less power to do harm than private individuals*.

NOTE 6. Sometimes the *nominative* is used after *ἢ*, the context determining its verb. E. g. *Τοῖς νεώτεροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγὼ, παραινῶ*, sc. *ἀκμάζω*, *I advise the young who are more vigorous than I am*. *Ἡμῶν ἔμεινον, ἢ ἐπιπύοι, τὸ μίλλον προσημνῶν*, sc. *προσέωνται*, *we foreseeing the future better than they*.

§ 187. 1. The *genitive* is often used to denote that *on account of* which any thing takes place. E. g.

Ζηλῶ σε τῆς εὐβουλίας, *I admire you for your wisdom*.

Τῇ ὑμετέρᾳ πόλει τῆς γῆς τῆς ὑπ' Ὀρωπίων δεδομένης φθοροῦσι, *They are jealous of your city, on account of the land given to you by the Oropians*.

2. The genitive, with or without an interjection, is used in *exclamations*. E. g. ὦ Πόσειδον, τοῦ μάκρους, *Neptune, what a length!* Καὶ τίς εἶδε πώποτε βοῦς κριβανίτας; τῶν ἀλαζονευμάτων, *and who ever saw whole oxen roasted in the oven? what tough stories!*

3. The genitive after verbs signifying *to entreat* denotes the person or thing, *for the sake of* which the person entreated is to grant the request. E. g. Μὴ με γούνων γουνάζεο, μεδὲ τοκῆων, *do not entreat me by my knees, nor by my parents*. Frequently the preposition ὑπέρ, ἀντί, or πρός, is placed before this genitive.

4. Sometimes the genitive, in connection with a *passive* form, denotes the *subject* of the action. E. g. Πληγελς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα, *being struck in the head by my daughter*.

5. Sometimes the genitive denotes the *instrument* of an action. E. g. Πρῆσαι πυρὸς δηΐοιο θύρετρα, *to burn the gates with burning fire*.

§ 188. 1. The genitive is used to denote that *in respect of* which any thing is affirmed. E. g.

ἄπαις ἔρσενος γόνου, *Childless in respect to male offspring, in other words, Having no sons*.

Ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου, *But the gods now injure him in respect to his way, that is, hinder him*.

Ἐοῦσαν ἤδη ἀνδρὸς ὥρατην, *Being now of the right age to be married*.

2. The genitive is used to limit the meaning of the following **ADVERBS**: ἄγχι or ἀγχοῦ, ἄνω, δίχα, ἐγγύς, ἐκὰς, ἰθύ or ἰθύς, ἔκταρ, κατόπιν, κάτω, κρύφα, λείθρα, πέλας, πλησίον, πόρρω, πρόσσω, τηλοῦ, τηλόθεν, and some others. E. g. Ἐγγύς τινος, *near any thing*.

NOTE. Ἐχω and ἔχω, limited by an adverb, are often followed by the genitive. E. g. Ὡς ἔχει ἑαχούς, *as fast as he could run*. Εὖ ἔπειν εἶναι, *to be well off as to property*.

3. The genitive is put after verbs denoting *to take aim at, to rush against, to throw at*. E. g. Ἐστοχάζετο τοῦ μενρακίου, *he was taking aim at the stripling*. Ὅτιστευσον Μενελάου, *shoot an arrow at Menelæus*. Αὐτοῖο τιτύσκετο, *he took aim at him*.

§ 189. The genitive is used after VERBS and ADJECTIVES to denote the MATERIAL of which any thing is made. E. g.

Χαλκοῦ ποιεῖνται ἀγάλματα, *Statues are made of brass.*
 Ῥινοῦ ποιητήν, *Made of ox-hide.*

NOTE. The prepositions ἐξ, ἀπό, are often used before the genitive. E. g.
 Ἐμματα ἀπὸ ξύλων πιπιοιμήνια, *garments made of cotton cloth.*

§ 190. 1. The noun denoting the PRICE of any thing is put in the genitive. E. g.

Ἰνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *They buy their wives of their parents for much money.*

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγαθ' οἱ θεοί, *The gods sell to us every good thing for labor.*

NOTE 1. Sometimes the thing bought is in the genitive, in which case the verb of the proposition does not signify to buy or to sell. E. g. Ἀτὰρ τί χρεὶς ἴβαμι μετὰ τὸν Πασίαν; Τρεῖς μναὶ διφρίσκου, *Then what debt came upon me next to Pasiās's? Three minæ for a little carriage.*

NOTE 2. The dative (§ 198) is sometimes used for this genitive. E. g. Οἰνίζοντο, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδέρεσσι, *they bought wine, some for brass, others for bright iron.*

2. Ἄξιος, ἄξιως, and ὀνητός are followed by the genitive. E. g. Σπουδῆς ἄξια, *deserving serious consideration.*

NOTE 3. Ἄξιος is sometimes followed by the dative (§ 196. 1), in which case it means *fit, proper, becoming.*

NOTE 4. The verb ἀξιώω, *think worthy*, is followed by the accusative of a person, and the genitive of a thing. E. g. Ἀξιοῦσιν αὐτὸν μεγάλων, *they think him worthy of great things.*

§ 191. 1. The genitive often answers to the question WHEN? E. g.

Τῆς νυκτὸς νέμονται, *They feed in the night.*

2. Sometimes the genitive answers to the question HOW LONG SINCE? E. g. Ποίου χρόνου πεπόρθηται πόλις; *how long since the city has been taken?* Πολλῶν ἐτῶν ἐνθάδε οὐκ ἐπιδεδήμηκεν, *he has not been at home for many years.*

3. Sometimes the genitive answers to the question HOW SOON? E. g. Τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας, *within thirty days from this day.*

Sometimes the adverb *ἐντός* accompanies this genitive. E. g. *Ἐντός οὐ πολλοῦ χρόνου, within a short time.*

§ 192. A substantive with a participle is very often put in the genitive, to denote the TIME or CAUSE of, or any CIRCUMSTANCE connected with, an action. E. g.

Ταῦτ' ἐπράχθη, Κόνωνος στρατηγοῦντος, These things were done when Conon was general. Here the genitive denotes the time when *ταῦτ' ἐπράχθη*.

Τελευτήσαντος Ἀλυάττειω, ἐξεδέξατο τὴν βασιλῆϊν Κροῖσος, After the death of Alyattes, Cræsus received the kingdom.

The genitive thus used is called the GENITIVE ABSOLUTE.

REMARK 1. Strictly speaking the genitive absolute is a modification of the genitive of time (§ 191).

NOTE 1. In some instances the genitive of the participle *δ* is wanting. E. g. *Ὡν ὁφθαλμοῖν, who being leaders, where ὄντων must be supplied.*

NOTE 2. Frequently *ὥς, ὥσπερ, ὥστε, ἄτε, οἷα, that, as if, inasmuch as, on the supposition that,* stand before this genitive. E. g.

Ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρὴ, Thou must know that these things are so.

REMARK 2. Instead of the genitive, the accusative is often used in connection with the abovementioned particles. E. g. *Οὐχ ὕβρι λίγῳ εἰδ', ἀλλ' ἐπιστῶν δὲ παρόντα νῆν, I do not say these things out of wantonness, but because I believe that he is near us.* *Ὡς ἐξὸν ἦδη ποιεῖν αὐταῖς, ὅτι ἐν βούλῳ, inasmuch as they had now the liberty to do what they pleased.* (See § 168. N. 2.)

NOTE 3. When the subject of a proposition is *not expressed* (§ 157. N. 8), the participle alone is put in the genitive absolute. E. g. *Τοντος πολλῶ, it raining heavily,* which in the indicative is *Τεῖ πολλῶ, it rains heavily.*

NOTE 4. The genitive absolute is used also when the subject is a proposition commencing with *ὅτι, that.* (§ 159. 1.) E. g. *Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυαῖ τῶν Ἑλλήνων, κ. τ. λ., it being quite apparent, that in the ships of the Greeks, &c.,* which in the indicative is *Σαφῶς ἐδηλώθη ὅτι ἐν ταῖς, κ. τ. λ.,* the subject of which is *ὅτι ἐν ταῖς, κ. τ. λ.*

In such instances, the *genitive plural* is sometimes used. E. g. *Εἰσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς ἐπιπλεον, it being announced that Phœnician ships were sailing against them,* where, however, the plural *νῆες* may be said to affect the participle.

NOTE 5. But when the subject of the proposition is an *infinitive* (§ 159. 2), the *accusative* is used instead of the *genitive absolute*. For examples, see above (§ 168. N. 2.)

§ 193. Frequently the *genitive* answers to the question *WHERE?* E. g. *Οὐκ Ἄργεος ἦεν;* *was he not in Argos?* *Ἀριᾶς χειρὸς οἰκοῦσι Χάλυβες,* *on the left hand dwell the Chalybes.*

§ 194. The *genitive* is put after the following **PREPOSITIONS.**

Ἀμφί, synonymous with *περί*.

Ἄνευ, *without*. *Ἄνευ ἔθεν*, *without him*.

Ἀντὶ, *instead of, for*. *Ἀντ' ἱματίου ἔχειν ῥάκος*, *to have a rag instead of a garment*. *Ἀντὶ ποίας αἰτίας;* *for what reason.*

It is often used in *comparisons* with respect to value.

Γυναικὸς ἄρ' ἄντὶ τέτυξο, *you are now equivalent to a woman*. (See also § 186. N. 4.)

Ἀπὸ, *from*. *Ἀπὸ Ἡλίουπόλεως*, *from Heliopolis*. In general this preposition denotes motion from one place to another.

Ἄτερ, synonymous with *ἄνευ*.

Ἄχρις or *ἄχρι*, *until*. *Ἄχρι κνέφας*, *till evening*.

Διὰ, *through, by means of, with the assistance of, in*. *Διὰ τῆς πόλεως*, *through the city*. *Διὰ νυκτός*, *in (or during) the night*.

Ἔνεκα, *on account of, for the sake of, in respect of, as to*. *Τοῦ ἐπαινεῖσθαι ἔνεκα*, *for the sake of being praised*. *Παῖδά τε σὸν ἀπήμονα τοῦ φυλάσσοντος εἵνεκεν προσδόκα τοι ἀπονοστήσειν;* *so far as his guardian is concerned, expect thy son to return safe*.

Ἐξ or *ἐκ*, *out of, from, of*. *Ἐκ τῆς οἰκίας*, *from the house*.

In connection with *passive* forms it is equivalent to *ὑπό*, *by*. *Τὰ λεχθέντα ἐξ Ἀλεξάνδρου*, *the words spoken by Alexander*.

Ἐπὶ, *on, upon, to, during*. *Ἐπὶ τῶν κεφαλῶν*, *upon their heads*. *Ἐπὶ Σάρδεων*, *to Sardes*. *Ἐπὶ ἄρχοντος Εὐθύκλειους*, *during the archonship of Euthycles, or when Euthycles was archon*.

Κατά, *against, down from, on, upon*. *Κατ' ἐμοῦ*, *against me*.

Μετὰ, *with, together with*. *Μετὰ τῶν παίδων*, *with my children*.

Μέχρις or *μέχρι*, *until, as far as*. *Μέχρι τούτου*, *until this time*.

Παρά, from, of. Χρυσίον παρὰ σοῦ λαβών, *receiving gold from thee.*

Περί, concerning, about, in respect to. Περί Ἀθηνῶν, *about Athens.*

Πλήν, except.

Πρό, before, in preference to. Πρό θυρῶν, *before the doors.*

Πρὸ τούτων τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὀτιῶν ἄλλο παθεῖν ἐστὶ, *it is better for us to suffer any thing else than these evils.* (§ 186. N. 4.)

Πρός, of, for, on the side of. Πρὸς πατρός τυμβωρύχος, *a tomb-breaker on his father's side.* Πρὸς τῶν ἐχόντων, *in behalf of the rich.*

So in protestations, Σὲ πρὸς τοῦ σοῦ τέκνου ἱκνοῦμαι, *I beseech thee by thy child.*

In connection with *passive* forms it is equivalent to ὑπό, *by.*

Ἐθέλων μαθεῖν τὸ ποιούμενον πρὸς Λακεδαιμονίων, *wishing to know that which was done by the Lacedæmonians.*

Ἐπὶ, *over, above, in behalf of, for the sake of.* Ἐπὲρ ἡμῶν πορευόμενος, *passing over us.* Τὰ ἱερὰ τὰ θνόμενα ὑπὲρ τῆς πόλεως, *the victims offered in behalf of the city.* Ἀλοσοῦν ὑπὲρ ψυχῆς, *I beseech thee by thy life.*

ὑπό, *under.* Ὑφ' ἄρματος, *under the car.* In connection with *passive* verbs, *by.* Προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἄμφ' αὐτόν, *being now saluted as king by his attendants.*

DATIVE.

§ 195. 1. The dative is used after **ADJECTIVES, ADVERBS, and VERBS**, implying *resemblance, union, approach.* E. g.

Ἰκελὸς Διὶ, *Resembling Jupiter.*

Λακεδαιμονίοις διαμάχεσθαι, *To fight with the Lacedæmonians.*

Words of this class are ἀδελφός *resembling*, ἀκολουθεῖν, ἀκόλουθος, ἅμα, ἀτάλαντος, διαγωνίζομαι, διαδέχομαι, διαλέγομαι, εἰκότως, εἰκω *look like, resemble*, ἔπομαι, ἐρίζω, ἴκελος, ἴσος, ἴσως, μάχομαι, ὁμός and its compounds and derivatives, παλαίω, παραπλήσιος, πλησιός, πολεμέω, ὅσαύτως, and many others. Add to these the adverbs ἀγχοῦ, ἐγγύς, πέλας, which commonly take the genitive (§ 188. 2).

2. Transitive verbs of this class are followed by the accusative of the immediate, and the dative of the remote, ob-

ject. E. g. *Κράτει προσέμιξε δεισπότην*, *he led his master to victory*.

Such verbs are *εἰκάω*, *μίγνυμι*, *ὁμοίω*, and some others.

NOTE 1. The adjectives *ῥῆμεις* and *ἐδιδότις*, and those compounded with *σύν* and *ἰσού*, are sometimes followed by the *genitive* (§ 188). *Καὶς*, *common*, which usually takes the *dative*, is followed by the *genitive*, when it implies possession, (§ 174. N.)

NOTE 2. When the substantive, which depends on *ἴσος* or *ὅμοιος*, is the same as that with which *ἴσος* or *ὅμοιος* agrees, the former is omitted, and the noun which limits it (§ 173) is put in the *dative*. E. g. *Κόμαι Χαρίτεσσιν ὁμοῖαι*, for *Κόμαι ὁμοῖαι ταῖς κόμαις τῶν Χαρίτων*, *hair resembling that of the Graces*. *Οὐ μετῆχες τὰς ἴσας πληγὰς ἐμοί*, *thou didst not receive the same number of stripes with me*.

NOTE 3. The pronoun *ὁ αὐτός*, *the same*, (§ 144. 3,) is often followed by the *dative*. In general, however, the *dative*, to which *ὁ αὐτός* directly refers, is omitted, and the limiting noun (§ 173) is put in the *dative*, (§ 195. N. 2.) E. g. *Οὐδὲν τῶν αὐτῶν ἐκείνοις πράττομεν*, *we do nothing like the things which they did*, where *τῶν αὐτῶν* refers to the *deeds*, and *ἐκείνοις* to the *doers*.

NOTE 4. *Εἷς* sometimes imitates *ὁ αὐτός*. E. g. *“Ὁς ἐμὲ μιᾶς ἰγύνει”* *ἐμὲ μιᾶς*, *who proceeded from the same mother as I*.

§ 196. 1. The *dative* is used to denote that to which the quality of an ADJECTIVE OR ADVERB is directed. E. g.

Ποθεινὸς τοῖς φίλοις, *Dear to his friends*.

Ἐχθιστος θεοῖς, *Most hateful to the gods*.

Adjectives of this class are *ἀγαθός*, *αἰσχρός*, *ἐναντίος*, *εὐχρηστος*, *ἐχθρός*, *ἡδύς*, *καλός*, *ποθεινός*, *ράβδιος*, *φίλος*, *χαλεπός*, and many others.

2. The *dative* is used after VERBS, to denote the object *to* or *for* which any thing is done. E. g.

Βοηθεῖν τῇ πατρίδι, *To aid the country*.

Τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ, *Wealth in no way benefits the dead*.

Λυμαινομένη τῷ νεκρῷ, *Abusing the dead body*.

Ὡχρὰ εἶναι μοι δοκεῖς, *Thou seemest to me to be pale*.

This rule applies also to the *dative* after IMPERSONAL VERBS (§ 159. N. 1, 2). E. g. *Δοκεῖ μοι*, *it seems to me*

Verbs of this class are ἀλέξω, ἀνδάνω, ἀρείσκω, ἀρήγω, ἀρμόσσω, βοηθίω, δοκέω, εἶκω *yield*, ἐροχλείω, ἐπαρκίω, ἐπικουρέω, ἐπιτέλλομαι, κατακούω, λατρεύω, λυμάλνομαι, λυσιτελείω, λωβάομαι, μέφομαι, παρεγγυάω, πείθομαι, πρέπω, προσταάσσω, συμφέρω, τιμωρέω, ὑπακούω, ὑπείκω, ὑποπτήσσω, ὑποτίθεμαι, φθονέω, χαρίζομαι, and many others.

NOTE 1. Many verbs of this class are sometimes followed by the *accusative* (§ 163. 1) instead of the *dative*.

3. The *dative* is used after verbs signifying *to be*, to denote that to which any thing *belongs*. E. g.

Τέλλω παῖδες ἦσαν καλοὶ τε καὶ ἀγαθοί, *Tellus had good and noble children.*

NOTE 2. The substantive in the *dative* after εἶναι, γίγνεσθαι, is often accompanied by a participle signifying *willing*, *being pleased*, *expecting*. E. g. Οἱ Κροτωνιάται εἶπον, οὐκ ἂν σφισι βουλομένοις εἶναι, *the Crotonians said that they should not be willing.*

The participles, of which the *dative* accompanies the substantive, are βουλούμενος, ἐλπόμενος, ἡδόμενος, θείων, προσδεχόμενος. Add to these the adjective ἄκων.

Verbs signifying *to come* sometimes imitate εἶναι. E. g. Ἰγνώσκω δ' ὥς σφῶϊν ἐλδομένοισιν ἰκάνω, *I know that you longed for my arrival.*

4. Many transitive VERBS of this class (§ 196. 2) are followed by the *accusative* of the immediate, and the *dative* of the remote, object. E. g.

Δίδωμι σοι τοῦτο, *I give this to thee.*

NOTE 3. A few verbs denoting *to give a part* (as μεταδίδωμι) are often followed by the *dative* of a person, and the *genitive* of the thing imparted (§ 178. 1).

5. The *dative* is put after the INTERJECTIONS οἶ, ὦ, ἰώ, and οὐαί. E. g. Οἶ μοι, *woe is me.*

§ 197. 1. The *dative* is often used to denote that *with regard to* which any thing is affirmed. E. g.

Μάλιστα σπουδῆς ἄξια τῇ πόλει, *Of the utmost consideration with regard to the state, or Deserving the most serious attention of the state.*

Σφῶν μιν ἐντολὴ Διὸς ἔχει τέλος δὴ, *As to you two, the command of Jupiter is now done.*

So Ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι ἄναντις ἐστὶ τὸ χωρίον, *to a person going up from the city Elephantinē the country appears steep.*

NOTE 1. This dative is often preceded by the particle ὥς. E. g. Ἐπίπερ εἰ γενναῖος ὥς ἰδόντι, *since thou art of noble descent to one who sees thee, or rather, as thy appearance indicates.*

Hence the phrase Ὡς ἐμοί, or Ὡς γ' ἐμοί, *in my opinion.* E. g. Κρέων ἦν ζηλωτὸς, ὥς ἐμοί, ποτὶ, *Creon was once, in my opinion, in an enviable condition.*

NOTE 2. Frequently the dative of the *personal pronoun* is apparently *superfluous*. E. g. Εἰπέμεναί μοι, Τρῶες, ἀγαυὸν Ἴλιονῆος πατρὶ φίλῳ καὶ μητρὶ γοήμεναι, *O Trojans, do tell the beloved father and mother of illustrious Ilioneus to bewail,* where μοι might have been omitted without any essential injury to the sense. Ἀλλὰ σ' ἐς Ἠλύσιον πεδῖον ἄθάνatoi πέμψουσιν, οὐνεκ' ἔχεις Ἑλένην, καὶ σφιν γαμβρὸς Διὸς ἐσσι, *but the immortals will send thee to the Elysian fields, because thou hast Helen for thy wife, and art son-in-law to Jupiter,* where the dative σφιν, referring to ἄθάνatoi, implies that the person, to whom σέ refers, is a favorite of the gods.

2. The dative is often used *to limit* any word or expression. E. g.

Δυνατοὶ γινόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, *Becoming strong both in body and soul.* Here the dative denotes that in which they became strong.

Ἐγχείη ἐκίκαστο, *He was eminent with the spear.*

NOTE 3. The dative is put *after comparatives* to denote the *excess* of one thing over another. E. g. Πόλι λογίμῃ ἢ Ἑλλὰς γέγονε ἀσθενεστερή, *Greece has become weaker by one distinguished city.*

NOTE 4. Particularly, the dative is often used to limit the meaning of a *substantive*, in which case it is nearly equivalent to the adnominal genitive (§ 173). E. g.

Θήβαισιν ἄναξ, *King of Thebes.*

Δόσις ἀνθρώποισιν, *A gift to men.* Here the dative is used *objectively*, (§ 173. N. 2.)

§ 198. The dative is used to denote the *cause, manner, means, and instrument*. E. g.

Τοῖς πεπραγμένοις αἰσχυνόμενοι, *Being ashamed of their past acts.*

Δρόμῳ ἔντο ἐς τοὺς βαρβάρους, *They went running against the barbarians.*

Τῷ σώματι ἐργαζόμενος, *Working with his body.*

NOTE 1. The dative after the verb *χράσμαι*, *avail myself*, *use*, and its compounds, may be referred to this head. E. g. *Χρώμεθα αὐτῷ*, *we use it.*

NOTE 2. This dative sometimes depends on *ἐν*, *ἐνί*. E. g. 'Ἰδοῦ' ἐν ὀφθαλμοῖσιν, *seeing with my eyes.* 'Ἴνα χερσὶν ἐπ' Αἰνείας δαμῖν, *that he might fall by the hands of Aeneas.*

§ 199. The dative is used to denote that by which any thing is accompanied. E. g. *Ἐβοήθησαν τοῖς Δωριεῦσιν ἑαυτῶν τε πεντακοσίοις καὶ χίλλοις ὀπλίταις καὶ τῶν συμμαχῶν μυριοῖς*, *they assisted the Dorians with one thousand five hundred heavy-armed soldiers of their own, and ten thousand of their allies.*

The nouns, of which the dative may thus be used, are chiefly the following: *ἱππεύς*, *ναῦς*, *ὀπλίτης*, *πικρός*, *πелταστής*, *στόλος*, *στρατιώτης*, *στρατός*.

NOTE 1. This dative is frequently accompanied by the dative of *αὐτός*. E. g. *Τριήρεις αὐτοῖς πληρώμασι διεφάθησαν*, *galleys were destroyed with every thing on board.*

NOTE 2. Sometimes the preposition *σύν* is found before this dative. E. g. *Ἐλεγον αὐτὸν ὑποπρῆσαι πάσας αὐτῇ σύν πόλιν*, *they said that he burned them all together with the city.*

§ 200. 1. Frequently the dative, in connection with a passive form, denotes the *agent* of the action. E. g.

Προσπόλοις φυλάσσεται, *He is taken care of by the servants*, the active construction of which is *Πρόσπολοι φυλάσσουσιν αὐτόν*, *The servants are taking care of him*, (§ 163. 1.)

Δοιοῖσι κασιγνήτοισι δαμέντε, *Being slain by two brothers.*

NOTE 1. The preposition *ἐνί* is often used before this dative. E. g. *Ἐπὶ Τυδείδῃ σταναι κλονίοντο φάλαγγες Τρώων*, *thus were the close ranks of the Trojans routed by Tydides.*

2. The dative after verbal adjectives in *τος* and *τος* (§ 132. 1, 2) denotes the *subject* of the action. E. g. *Ἐπερ τιμᾶσθαι βούλει, ὡφελήτεια σοι ἢ πόλις ἐστίν*, *if thou wishest to be honored, thou must benefit the state.*

So when the *neuter* of the verbal in *τεος* is equivalent to *δεῖ* with the infinitive (§ 162. N. 1), *Οὐ γυναικῶν οὐδέποθ' ἔσθ' ἡττητέα ἡμῖν*, *we must never be conquered by women*, where *ἡττητέα ἡμῖν* is equivalent to *δεῖ ἡμᾶς ἡττησθαι*.

NOTE 2. When the verbal in *τεον* is equivalent to *δεῖ* with the infinitive, the *accusative* is often used instead of the dative. The accusative in this case denotes the subject of the infinitive implied in the verbal adjective (§ 159. N. 1.) E. g. *Οὔτε μισθοφορητέον ἄλλους ἢ τοὺς στρατευομένους*, *nor must others, than those who serve in the army, receive wages*, where *μισθοφορητέον* is equivalent to *δεῖ μισθοφορεῖν*.

§ 201. The dative often answers to the question AT WHAT TIME? WHEN? E. g.

Ταύτῃ τῇ ἡμέρᾳ οὐκ ἐμαχίσατο βασιλεύς, *The king did not fight on that day*.

NOTE 1. Sometimes this dative depends on *ἰς*. E. g. *Τῇ δ' ἰς ἡματι*, *on this day, to-day*.

NOTE 2. Sometimes the dative is equivalent to the genitive absolute (§ 192). E. g. *Ποιήσαντι Φρυνίχῳ δράμα Μιλήτου ἄλωσιν καὶ διδάξαντι ἐς δάκρυα ἔπας τὸ Θέητρον*, *when Phrynichus wrote a play, entitled, The Capture of Miletus, and acted it, the spectators wept*.

§ 202. The dative often answers to the question IN WHAT PLACE? WHERE? E. g. *Μαραθῶνι ὅτ' ἤμεν, ἐδιώκομεν*, *when we were at Marathon, we pursued (the enemy)*.

§ 203. The dative is put after the following PREPOSITIONS :

Ἀμφι, about, on, concerning. E. g. *Ἀμφὶ πλευραῖς*, *about the sides*. *Ἀμφὶ τραπέζαις*, *on the tables*. *Ἀμφὶ γυναικί*, *about (that is, for the sake of) a woman*.

Ἀνά, upon, only in the poets.

Ἐν, in, at. E. g. *Ἐν τούτῳ τῷ τόπῳ*, *in this place*.

Sometimes *ἐν* is found before a *genitive*, the noun, to which it belongs, being understood. E. g. *Ἐν Ἀΐδου*, *sc. δόμοις*, *in the palaces of Hades, simply in Hades*.

Ἐπὶ, upon, on account of, on condition that. *Ἐπὶ τῷ γέλῳ;* *what dost thou laugh at?* *Ἐπὶ τοῖσδε τοῖς πρέσβεις ἐπ' ἀριστον καλῶ*, *on this condition I invite the ambassadors to dinner*.

Μετά, among, with, only in the poets. Ὅφρ' ὃ εἰδῶ, ὅσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι, that I may well know, how much I am the most unhonored goddess of all.

Παρά, at, by the side of, with. Παρὰ σοί, with thee, at thy house.

Περί, about, on account of, for. Περί ξίφει, about (on) the sword. Περί γὰρ δις ποιμένι λαῶν, for he feared for the shepherd of the people.

Πρός, with, in addition to. Πρὸς σοί, with thee. Πρὸς τούτοις, in addition to these things.

Σύν, with, by means of. Σύν σοί, with thee. Σύν μάχαις, by means of battles.

ὑπό, under. ὑπὸ τοῖς δυναμένοισιν ὦν, being under the powerful.

In connection with passive verbs, ὑπό means by. Ἑκὶ Τυδεΐδῃ κλονέοντο φάλαγγες, the ranks were routed by Tydides.

VOCATIVE.

§ 204. 1. The vocative forms no part of a proposition. It is used simply in addressing a person or thing. E. g.

Εἵκε, Διὸς θυγάτηρ, πολέμον, Depart, daughter of Jupiter, from war.

2. The vocative is often put after the INTERJECTIONS ὦ, ἰώ. E. g. ὦ Ἀχιλλεῦ, O Achilles.

VOICES.

ACTIVE.

§ 205. 1. The active voice comprises the greater number of transitive or active, and intransitive or neuter, verbs. E. g. κόπτω, cut; τρέχω, run.

NOTE 1. The accusative of the reflexive pronoun is frequently omitted; in which case the verb has the appearance of an intransitive verb. E. g. ἐλαύνω sc. ἐμαντιόν, impel myself, proceed, march.

NOTE 2. The *perfect* and *pluperfect* active of the following verbs borrow the signification of the *passive* or *middle*.

ἈΛΙΣΚΩ, capture, ἀλίσκομαι, am captured, ἐάλωκα, have been captured.

ΒΟΗΧΑΟΜΑΙ, roar, βέβρυχα, roar.

ΓΙΝΩΣΚΩ, produce, γίγνομαι, am produced, become, γέγονα, am.

ΔΑΙΩ (transitive), burn, δαλομαι (intransitive), burn, δέδηκα, burn.

ΔΙΔΩ, teach, δίδωκα, have learned.

ΔΙΔΩΚΟΜΑΙ, see, δέδορκα, see.

ΕΓΓΕΙΩ, raise, ἐγείρομαι, raise myself, rise, ἐγήγερκα, am awake. But the first perfect ἐγήγερκα means have raised.

ΕΓΚΛΕΩ, demolish, ἐρήριπα, am demolished.

ΕΙΣΤΗΜΙ, cause to stand, ἵσταμαι, cause myself to stand, stand, ἔστηκα, ἔσταα, stand. But the later form ἔστακα means have placed.

ΚΕΥΘΩ (transitive), hide, κέκευθα (intransitive), hide.

ΚΗΘΩ, afflict, κήδομαι, care for, κέκηδα, care for.

ΜΑΙΝΩ, madden, μαινομαι, am mad, μέμνηκα, am mad, rave.

ΜΗΚΑΟΜΑΙ, bleat, μέμνηκα, bleat.

ΜΥΚΑΟΜΑΙ, bellow, μέμνηκα, bellow.

Οἶγω, open, οἶγομαι, am opened, ἔωγα, stand open. But the first perfect ἔωχα means have opened.

ὈΛΛΥΜΙ, destroy, ὀλλυμαι, perish, ὄλωκα, have perished. But the first perfect ὄλωλεκα means have destroyed.

ὈΡΝΥΜΙ, rouse, ὀρνυμαι, rise, ὄρωρα, have arisen.

ΠΕΙΘΩ, persuade, πείθομαι, am persuaded, πέποιθα, confide in, trust.

ΠΗΓΝΥΜΙ, fix, πήγνυμαι, am fixed, πέπηγα, stand fast.

ΦΗΓΝΥΜΙ, tear, ἐρήγωκα, am torn to pieces.

ΣΒΕΝΝΥΜΙ, extinguish, σβέννυμαι, am extinguished, ἔσβηκα, am extinguished.

ΣΗΠΩ (transitive), to rot, σήπομαι (intransitive), to rot, σέσηπα, to be rotten.

ΣΚΕΛΛΩ, cause to wither, σκέλλομαι (intransitive), wither, ἔσκληκα, am withered.

ΤΗΚΩ (transitive), melt, τήκομαι (intransitive), melt, τέτηκα, am melted.

ΦΑΙΝΩ, make appear, φαίνομαι, appear, πέφηκα, have appeared.

ΦΥΩ, produce, φύομαι, am produced, πέφυκα, πέφυκα, am.

REMARK. Sometimes the perfects *πείσθηκα*, from *πείσσω*, and *ἔφθόγα*, from *φθείρω*, take the signification of the *passive*.

NOTE 3. When the verb is both transitive and intransitive, the *first perfect* is *transitive*, and the *second perfect* (if there be any), *intransitive*. E. g. *πράσσω*, transitive, *do*, has 1 perf. *πέπρακα*, have done; but *πράσσω*, intransitive, *am* or *do*, has 2 perf. *πέπραγα*.

NOTE 4. The *second aorist* active of the following verbs takes the signification of the *passive* or *middle*.

ἈΛΙΣΚΩ, ἄλλσκομαι, ἑάλων, <i>was captured.</i>	μυκάομαι, ἔμυκον, <i>bellowed.</i>
δέρκομαι, ἔδρακον, <i>saw.</i>	σβέννυμι, σβέννυμαι, ἔσβην, <i>was extinguished.</i>
ἐρείκω (transitive), <i>break</i> , ἥρι- κον (intransitive), <i>broke.</i>	σπείλλω, σπείλλομαι, ἔσπλην, <i>with- ered.</i>
ἐρείπω, ἐρείπομαι, ἥριπον, <i>fell down.</i>	φύω, φύομαι, ἔφυν, <i>was produc- ed, am.</i> But the first aorist ἔφονσα means <i>I produced.</i>
ἴστημι, ἵσταμαι, ἕστην, <i>stood.</i>	
μηκάομαι, ἔμακον, <i>bleated.</i>	

2. *Causative* verbs, that is, verbs signifying *to cause* (*one*) *to do any thing*, belong to the active voice. E. g. γινώ, *cause to taste*; μιμνήσκω, *cause to remember, remind.*

PASSIVE.

§ 206. 1. The passive takes for its subject that which was the immediate object of the active (§ 163. 1). That, which was subject-nominative in the active (§ 157), becomes *genitive* in the passive, and depends on ὑπό, παρά, πρός, or ἐξ. E. g.

Ἡμεῖς ἐξαπατώμεθα ὑπὸ τῶν πρέσβων, *We are completely deceived by the ambassadors.* The active construction of this example would be Οἱ πρέσβεις ἐξαπατῶσιν ἡμᾶς, *The ambassadors are completely deceiving us.*

2. The *dative* without a preposition is often used instead of the genitive with ὑπό, particularly in connection with the *perfect* and *pluperfect passive*. E. g.

Εἶρητο ταῦτα τῷ Εὐθύδημῳ, *These things had been said by Euthydēmus*, equivalent to Εἰρήκει ταῦτα ὁ Εὐθύδημος, *Euthydēmus had said these things.*

REMARK. The context will determine whether a dative in connection with a passive verb denotes the subject (§ 200) or the object (§ 196) of that verb.

3. When the active is followed by two cases, the passive retains the latter. E. g.

Τὸν Διὸς ἵπποσύνας ἐδιδάχθης, *Thou wast taught horsemanship by Jove*, the active construction of which would be Ὁ Ζεὺς ἵπποσύνας σε ἐδίδαξεν, *Jove taught thee horsemanship*, (§ 165.)

Εἴργεται τῶν νομίμων ὑπό τις, He is deprived of privileges by somebody, the active construction of which would be Εἴργει τις αὐτὸν τῶν νομίμων, Somebody deprives him of privileges, (§ 180. 2.)

NOTE 1. The object, which was in the *genitive* or *dative*, is sometimes made the subject of the passive. E. g. *Ἐκείνος κατεψηφίσθη, he was condemned, (§ 183. 2.) Οἱ Λακεδαιμόνιοι ἀπιστοῦνται ὑπὸ πάντων Πελοποννησίων, the Lacedæmonians are distrusted by all the Peloponnesians, the active construction of which would be Πάντες Πελοποννήσιοι ἀπιστοῦσι τοῖς Λακεδαιμονίοις, (§ 196. 2.)*

NOTE 2. The *aorist passive* frequently has the signification of the *aorist middle*. In such cases the aorist middle is either rare or obsolete. E. g. *ἀπαλλάσσω, deliver, ἀπηλλάγην, delivered myself, not was delivered.*

MIDDLE.

§ 207. 1. The middle is often equivalent to the active followed by the *accusative* of the *reflexive* pronoun. E. g.

νίπτομαι equivalent to *νίπτω ἑμαυτόν, wash myself.*

So *ἀγάλλομαι, ἀναρτάομαι, ἀπάγχομαι, ἀπέχομαι, ἐνδύομαι, κίρομαι, κτενίζομαι, λούομαι, ξυράομαι, περαιόομαι, παρασκευάζομαι*, and some others.

When the active is followed by two cases, middle verbs of this class retain the latter. E. g. *Ἐνδύεται τὸν θώρακα, he puts on the cuirass, of which the active construction would be Ἐνδύει ἑαυτὸν τὸν θώρακα, (§ 165.)*

NOTE 1. The *accusative* after *κίρομαι, περαιόομαι, φοβέομαι*, and some others, is properly speaking *synecdochical* (§ 167);

NOTE 2. Some middle verbs of this class (§ 207. 1) have apparently become *intransitive*. E. g. *ἱλπῶ, cause to hope, ἱλπομαι, cause myself to hope, simply hope; πλάζω, cause to wander, πλάζομαι, cause myself to wander, simply wander.*

2. Very frequently the middle is equivalent to the active followed by the *dative* of the *reflexive* pronoun. In this case the middle is used *transitively*. E. g.

Ποιεῖσθαι τὴν εἰρήνην, To make a peace for one's self.

But *Ποιεῖν τὴν εἰρήνην, To make a peace for others.*

Παρασκευάζομαι τι, I prepare something for myself.

But *Παρασκευάζω τι, I prepare something for somebody.*

3. The middle is sometimes used *transitively* to denote that the object of the action is a thing belonging to the subject of the verb. E. g.

Χρύσης ἦλθε λυσόμενος θυγάτρα, *Chryses came in order to ransom his own daughter.*

NOTE 3. Sometimes, for the sake of emphasis, the reflexive pronoun is annexed to a middle verb used transitively (§ 207. 2, 3). E. g. Γέγραμμαι ἑμαυτῇ ταῦτα, *I have written these things for myself.*

4. Sometimes the middle is equivalent to the corresponding active with the *reciprocal* pronoun. E. g. λοιδορούμεθα equivalent to λοιδοροῦμεν ἀλλήλοις, *we are reviling one another*; but λοιδορούμεθα, in the passive, would mean *we are reviled by others.*

5. Sometimes the middle is used *transitively* to express an action which takes place *at the command* of the subject of the proposition. E. g.

Ἔδιδασάμην σε, *I caused thee to be taught, I have given thee an education.* But Ἔδιδασά σε, *I taught thee.*

NOTE 4. Frequently the *middle* does not seem to differ from the *active*. E. g. ἰδεῖσθαι, in Homer, is equivalent to ἰδεῖν, *to see.*

NOTE 5. The *future middle* is often equivalent to the *future active*. In such cases the future active is either rare or obsolete. E. g. θαυμάζω, *admire*, θαυμάσομαι, *shall admire*, not *shall admire myself.*

Verbs, of which the future middle is equivalent to the future active: ἄγνοίω, ἄδω, ἀκούω, ἁμαρτάνω, ἀπαντάω, ἀπολαύω, βαδίζω, βαίνω, βιόω, βλώσχω, βοάω, γελάω, γηράσχω, γιγνώσχω, δάκνω, δαρθάνω, ΔΕΙΩ, διδράσχω, ΔΡΑΜΩ, ἐγκωμιάζω, ΕΙΔΩ, εἰμί am, ΕΛΕΓΘΩ, ἐπαινέω, ἐπιορκέω, θαυμάζω, θέω run, θηράω, θηρεύω, θιγγάνω, θνήσκω, θρώσχω, κάμνω, κιχάνω, κλαίω, κλέπτω, κολάζω, λαγχάνω, λαμβάνω, μανθάνω, νέω swim, οἰμώζω, ὄμνυμι, ΟΠΩ, οὔρεω, παίζω, πάσχω, πηδάω, πλπτω, πλέω, πνέω, πνίγω, ρέω flow, σιγάω, σιωπάω, σκώπτω, σπουδάζω, συρίζω, τρέχω, τρώγω, τωθάζω, φεύγω, χέζω, χωρέω, and some others.

NOTE 6. Sometimes the *future middle* is equivalent to the *future passive*. E. g. ὠφελέω, *benefit*, ὠφελήσομαι, *shall be benefited*, not *shall benefit myself.*

Verbs of which the future middle is equivalent to the future

passive : ἀδικέω, ἀπυλλάσσω, βλάπτω, γυμναῶ, ζημιόω, προτιμάω, τρέφω, φυλάσσω, and some others.

NOTE 7. The *aorist middle* is in a few instances equivalent to the *aorist passive*. E. g. λείπω, *leave*, ἐλείπον, *was left*, not *left myself*.

DEPONENT VERBS.

§ 208. *Deponent verbs* are those, which are used only in the passive or middle voice. They are called *deponent passive* or *deponent middle*, according as their aorist is taken from the passive or middle. In respect to signification, they are either *transitive* or *intransitive*. E. g.

ἐπιμελέομαι, *take care of*, ἐπεμελήθη, is a deponent passive.

ἐργάζομαι, *work*, ἐργασάμην, is a deponent middle.

NOTE 1. Some deponents have both the aorist passive and the aorist middle. E. g. δύναμαι, *am able*, ἠδυνήθη, in Homer ἰδυνήσαμην.

NOTE 2. Some deponents have, in the *perfect* and *pluperfect*, also a passive signification. E. g. ἐργάζομαι, *work*, perf. ἐργασμαι, *have worked*, sometimes *have been worked*.

NOTE 3. Sometimes the *aorist passive* of a deponent verb has a passive signification; in which case the aorist middle follows the present. E. g. καταψηφίζομαι, *condemn*, καταψηφίσθη, *was condemned*, καταψηφισάμην, *condemned*.

TENSES.

PRESENT, PERFECT, PLUPERFECT, AND FUTURE.

§ 209. 1. The **PRESENT INDICATIVE** expresses an action or being which is going on now. E. g. γράφω, *I am writing*.

The present in the dependent moods (*subjunctive*, *optative*, *imperative*, and *infinitive*) and in the *participle* expresses a *continued* action. Its time in this case is determined by the context. E. g. Ἦκουσα ὅτι Περικλῆς πολλὰς ἐπιδὰς ἐπίστατο, ὥς ἐπ' ἄδων τῇ πόλει ἐποίησεν αὐτὴν φιλεῖν αὐτόν, *I heard that Pericles knew many enchantments, which singing to the city he made it love him*.

NOTE 1. The *present* is frequently used for the *aorist* in an animated narration, in which the past is represented as present. E. g. Παίει κατὰ τὸ στήθρον, καὶ τιτρώσκει διὰ τοῦ θώρακος, *he strikes (him) in the breast, and wounds him through the cuirass*, where παίει, τιτρώσκει, stand for ἔπαισε, ἔτρωσε.

NOTE 2. The *present* of *ἴκω* has the force of the *perfect*, *have come*. The imperfect of this verb has the force of the *pluperfect*, *had come*.

NOTE 3. Sometimes the *present* has the force of the *future*. E. g. *ἰμὲν* regularly means *shall go*, and sometimes *am going*.

2. The **PERFECT** in all the moods and in the participle expresses an action which is now completed. E. g. *γέγραφα*, *I have written*.

NOTE 4. The *perfect* of some verbs has the signification of the *present*. In this case the *pluperfect* has the signification of the imperfect. E. g. *εἶκω*, *seem*, *ῥοικα*, *seem*.

Verbs, of which the perfect has the signification of the present, are *ἄγνυμι*, *ἀνοίγω*, *ἀνώγω*, *βουχάομαι*, *γίγνομαι*, *ΓΩΝΩ*, *δαίω* *burn*, *ΔΕΙΩ*, *δέχομαι*, *ἐγείρω* (only the 2 perf.), *ἔθω*, *ΕΙΔΩ*, *εἶκω*, *ἔλπω*, *ἴστημι*, *κλάζω*, *κράζω*, *κτάομαι*, *λάσκω*, *μάω*, *μαίνω*, *μέλω*, *μηκάομαι*, *μιμνήσκω*, *μυκάομαι*, *πεῖθω* (only the 2 perf.), *ῥήγνυμι*, *ῥώννυμι*, *τριζω*, *φύω*.

NOTE 5. The *perfect* is sometimes used for the *present* to express a *customary* action. E. g. *Ὁ κρείττων ἄμα πάντα συνέχευασι*, *the conqueror takes possession of every thing*.

NOTE 6. The *perfect* is sometimes used for the *future* to express the *rapidity* or *certainty* of an action. E. g. *Ὁλωλεις, εἰ σε ταῦτ' ἐρήσομαι πάλω*, *thou shalt certainly perish, if I ask thee again the same question*.

NOTE 7. The *second person* of the *perfect imperative* is rarely used, except in verbs of which the perfect has the signification of the present (§ 209. N. 4). E. g. *Κράζω, κέκραγα, κέκραχθι* *cry out*; *μιμνήσκω, μέμνημαι, μέμνησο* *remember thou*.

NOTE 8. The *third person* of the *perfect passive imperative* of any verb may be used to denote the complete termination of an action. E. g. *Ταῦτα μὲν οὖν πεπαισθῶ ὑμῖν, παῶ* *you have had sport enough, or let there be no more joking about this*.

3. The **PLUPERFECT** expresses an action which was completed in past time. E. g. *ἔγεγραφαίην*, *I had written*, implying that *there was a time when I could say "I have written."*

NOTE 9. In the old writers (as Homer), the *pluperfect* sometimes has the force of the *aorist*, and sometimes of the *imperfect*. E. g. (Il. 5, 66) *βιβάλε-ναι* for *ἵβαλε*, from *βάλλω*, *strike*; (Il. 9, 671) *διεδίχατο*, *they welcomed*, from *δέχομαι*. See also above (§ 209. N. 4.)

4. The **FUTURE** in all the moods and in the participle expresses an action or event which will take place. E. g. *γράψω*, *I shall or will write*.

NOTE 10. The *future* is often used to denote a *probable* occurrence. E. g. Φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦτογον εἶναι, *you will probably say, that this is considered as the business of a child.*

IMPERFECT.

§ 210. The imperfect expresses a *continued past* action. E. g. ἔγραφον, *I was writing*, not simply *I wrote*.

NOTE 1. Sometimes the *imperfect* expresses an *attempt* not brought to a successful conclusion. E. g. (Herod. 1, 68) Ἔμισθεύτε τὴν αὐλήν, *he tried to hire the court-yard.*

NOTE 2. The *imperfect* frequently denotes a *customary* action. E. g. τοὺς πολίτας μεθ' ὀπλῶν ἐξέπεμπον, *they were accustomed to send out the citizens armed.*

NOTE 3. The *imperfect* is frequently used for the *aorist*, especially in Homer and Herodotus. E. g. Τότε δὴ Θεμιστοκλῆς κῆνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε, *then Themistocles said many and bad things both about him and about the Corinthians.*

NOTE 4. The imperfect ἦν (from εἶμι) sometimes stands for ἔστι. E. g. Κύπρις οὐκ ἦν θεῖς, *Cypris then is not a goddess (as we thought).*

THIRD FUTURE PASSIVE.

§ 211. The third future passive expresses a *completed* action, the consequences of which will be permanent in future time. In other words it transports that which is already completed to a future time. E. g. ἐγγράφω, ἐγγεγράψομαι *I shall remain enrolled*, implying that *I have already been enrolled.*

NOTE 1. The third future is the natural future of verbs whose perfect has the signification of the present (§ 209. N. 4). E. g. κτάμαι, κίπτημαι, κιστῆσμαι *shall possess.*

NOTE 2. In many instances the third future does not differ in signification from the common future passive. E. g. δέω, bind, δεθήσομαι, *shall be bound.*

NOTE 3. The third future in some instances expresses the rapidity or certainty of a future action. E. g. πράσσω, πωρεῖται *it shall immediately be done.*

AORIST.

§ 212. 1. The aorist in the indicative and participle expresses a *transient past* action, without any reference to

another action. It simply narrates that which took place. E. g. ἔγραψα, *I wrote*, not *I was writing*.

2. The aorist in the dependent moods (*subjunctive, optative, imperative, and infinitive*) expresses a *momentary* action, its time being determined by the context. E. g. Περὶ πλείονος ἐποίησατο εὐοχεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον, *he thought more of being just than of pleasing the multitude at the expense of justice*.

REMARK. We see then that the present in the dependent moods (§ 209. 1) marks a *continued* action; the aorist in these moods marks a *momentary* action; and this is all the difference between these two tenses in the dependent moods.

NOTE 1. The Greeks often use the *aorist* indicative and participle where, properly speaking, the *perfect* or *pluperfect* should be used. It must not be inferred, however, from this that the aorist may express the time marked by the perfect or pluperfect. E. g. (Aristoph. Nub. 238-9) Κατάβηθ' ὡς ἐμέ, ἵνα μ' ἐκδιδάξης, ὡν περ οὐνεκ' ἐλήλυθα. ΣΩΚ. Ἡλθες δὲ κατὰ τί; *Come down to me, to teach me those things for which I have come*. Soc. *What have you come for?* where ἦλθες is parallel with ἐλήλυθα.

NOTE 2. The *aorist indicative* is often used for the *present* to express a *customary* action. E. g. Ἄλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί. Παρὰ μὲν οὖν φίλου οὐ μάθους ἂν τοῦθ', ὃ δ' ἐχθρὸς εὐθὺς ἐξηνάγκασεν, *But the wise learn many things from their enemies. Now from a friend you might not learn this; but the enemy (as a common thing) compels you to learn it*.

NOTE 3. The *aorist* is used for the *future* to denote the *rapidity* or *certainty* of an action. E. g. Ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, *then we are undone, if we add a new evil to an old one*.

NOTE 4. The aorist of the verbs ἀσπασάμενος, *despise*, γιγνώσκω, *learn*, ἡσυχάζω, *amuse*, and a few others, is, in conversation, often used for the present, in order to express a decided feeling of admiration, contempt, or pleasure. E. g. Ἡσυχάζει με ἀκούων τὰς ἀπειλάς, *it amuses me to hear (your) threats*.

MOODS.

INDICATIVE.

§ 213. 1. The indicative is used in independent propositions. E. g. Ὁ δράκων ἐστὶ μακρόν, *the dragon is a long thing*.

2. The indicative may be put after *interrogative* and *relative* words (§§ 68: 71: 73: 123). E. g. *Τί ποιεῖς; what art thou doing? Οἶδε τί βούλεται, he knows what (it) wants. Ὁ ἀνὴρ, ὃς τοῦτ' ἐποίησε, the man who made this.*

3. The indicative may be put after the following particles: *εἰ, if, whether; ἐπει, ἐπειδὴ, after, when; ὅτι, that, because; ὡς, that; ὥστε, so that.*

REMARK. In a sentence containing a *condition* and *consequence* or *conclusion*, the former is called *PROTASIS*, and the latter *APODOSIS*. The protasis begins with the particle *εἰ, if*.

4. The indicative may be used in *conditional* propositions. E. g. *Δεινὰ πεισόμεσθα, εἰ σιγήσομεν, If we shall keep silence we shall suffer terrible things*, where *εἰ σιγήσομεν* is the protasis and *δεινὰ πεισόμεσθα* the apodosis. (§ 213. R.)

5. When the condition and the consequence are both *past* actions, the indicative is used both in the protasis and in the apodosis. In this case the apodosis contains the particle *ἄν*. E. g.

Οὗτοι εἰ ἦσαν ἀγαθοὶ, οὐκ ἄν ποτε ταῦτα ἔπασχον, If they had been good men, they would never have suffered these things.

Οὐκ ἄν προέλεγεν, εἰ μὴ ἐπιστευσεν ἀληθεύσειν, Had he believed that he should prove a false prophet, he would not have predicted.

NOTE 1. Sometimes the *optative* is used in the apodosis, especially in the epic writers. E. g. *Καὶ νῦν ἴδ' ἀπέλειπε ἀναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ἔξ νῦν Διὸς θυγάτηρ Ἀφροδίτη, and now Æneas, king of men, had perished, had not Venus, daughter of Jove, quickly perceived.*

NOTE 2. Sometimes *ἄν* is omitted in the apodosis. E. g. *Εἰ γὰρ ἦν ἅπανι πρόδηλα τὰ μέλλοντα γινήσκειν, οὐδ' οὕτως ἀποστατίον τῇ πόλει τούτων ἦν, for if those things, which were to happen, had been manifest to all, the city ought not even then to have given these things up.*

NOTE 3. The particle *ἄν* may accompany *all* the tenses of the indicative, without any protasis expressed. E. g. *Ἐβουλόμην μὲν ἄν οὐκ ἐρίζειν ἐνθάδε, I could have wished not to be contending here. Οὐ γὰρ ἄν ἤψατ' αὐτῶν, he could not have touched them. Ὡστε τῆς εἰρήνης ἄν διημαρτήξει, so that he would have missed the peace. Ὡς σκῆψιν ἄν ἀγὼν οὗτος οὐκ ἐσδέξεται, far this contest cannot possibly admit of any evasion.*

NOTE 4. The particles *ὅπως, how, in order that, ὥστε, in order that, μή, lest*, and the double negative *οὐ μή, not, and*

frequently put before the *future indicative*. E. g. (Herod. 2, 121, 2) Ἀποτάμνειν αὐτοῦ τὴν κεφαλὴν, ὅπως μὴ προσάπολίσσει καὶ ἐκείνον, *to cut off his head, lest he might bring destruction upon him also*.

NOTE 5. Sometimes the *future indicative* with ὅπως and οὐ μὴ supplies the place of an *emphatic imperative*. E. g. Ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα, *but see that you do not communicate this to anybody*. Οὐ μὴ ληρήσεις, *you shall not talk nonsense*.

In such cases it is customary to supply the verb ὄρα, *see*, or σκόπει, *consider*.

NOTE 6. The *historical tenses* of the *indicative* are sometimes put after ἵνα, ὥς, or μὴ *lest*, in which case the leading proposition also contains an *historical tense*. E. g. Τύριον οἶδμα λιποῦσ' ἔβαν, ἔν' ὑπὸ δειράσι Παρνασοῦ κατενάσθην, *leaving the Tyrian surge, I came in order to dwell under the summits of Parnassus*.

SUBJUNCTIVE.

§ 214. 1. The subjunctive is put after the following *particles*:

ἐάν, ἄν, ἥν, <i>if</i> .	μὴ, <i>lest</i> .
ἐπειδάν, ἐπάν, ἐπὴν, <i>when, after</i> .	ὅπως, ὥς, <i>that, in order that</i> .
ἕως, <i>until</i> .	ὄφρα, <i>synonymous with ἵνα or ὅπως</i> .
ἕως, ἄχρις, μέχρις, <i>until</i> .	ὅπως.
ἵνα, <i>that, in order that</i> .	πρίν, <i>before</i> .

2. The subjunctive is put also after *interrogative* and *relative* words (§§ 68 : 71 : 73 : 123).

3. The verb of the proposition upon which the subjunctive depends expresses *time* PRESENT or FUTURE. (§§ 209. 1, 2, 4.) E. g.

Ἀνοίγῃς τὴν ὕλην ἵν' ἐξέλθω, *Open the forest, that I may come out*. (§ 209. 1.)

Δέδοικά σε μὴ πληγῶν δέη, *I am afraid thou wilt need stripes*. (§ 209. N. 4.)

Εἰσόμμεθα αὐτίκα, ἂν ποιήσωμεν ψόφον, *We shall immediately know, if we make a noise*. (§ 209. 4.)

Ἐκβίβασον αὐτήν, ἵνα θεασώμεθα τὴν ἀηδόνα, *Bring her out, that we may see the nightingale*. (§ 212. 2.)

4. The *interrogative* and *relative* words, and the particles *ἄχρις, ὅσους, ὥς, ὥστε, μέχρις, ὅπως, ὅφρα, πρίν*, (§ 214. 1, 2,) in connection with the subjunctive, are generally accompanied by the particle *ἄν*. E. g.

Ζῶα οὐ ταῦτα καλεῖς, ἃ ἄν ψυχὴν ἔχῃ; *Do you not call animals those which have life?*

‘Ὅποτερ’ ἄν ἀποκρίνηται τὸ μειράκιον, ἐξελεγχθήσεται, *Whatever answer the young man may give, he will be confuted.*

‘Ἀεὶ ποιοῦμεν ταῦθ’ ἐκάστοθ’, ὅταν τιὰ γινώμεν πονηρῶν ὄντι’ ἐρασίην πραγμάτων, ὥς ἄν αὐτὸν ἐμβάλωμεν εἰς κακόν, ὅπως ἄν εἰδῇ τοὺς θεοὺς δεδοικέναι, *We always do these things, when we find out that a person is a lover of evil deeds, until we place him in a dreadful situation, that he may learn to fear the gods.*

NOTE 1. The subjunctive often depends on a verb expressing *time past*, contrary to the rule (§ 214. 3); in other words, it stands for the *optative* (§ 216). This substitution generally takes place when *emphasis* is required; or when the verb after the particle denotes an action which is continued to the time of the speaker. E. g. (Eurip. Hec. 26–7) *Κτανὼν ἐς οἶδμ’ ἁλὸς μεθ’ ἧχ’, ἵν’ αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ*, *he threw me into the surge, in order that he might keep the gold in his house.* ‘Ἐποίησε δὲ ἀμφοτέρω ταῦτα, ὥς ὅτε ποταμὸς βραδύτερος εἴη, καὶ οἱ πλόοι ἐῷσι σκολιοὶ ἐς τὴν Βαβυλῶνα, *she did both these things, in order that the river might be slower, and that the navigation up to Babylon might be crooked.* ‘Ἐγὼ φοβηθεὶς μὴ λοιδορία γένηται, πάλιν κατεπαύονον τὸν Κτήσιππον, *I, fearing lest abusive words should be used, again appeased Ctesippus.*

NOTE 2. *Mē, lest*, is sometimes accompanied by *ἴσως*. E. g. *Δίδουχ’ ἴσως μοι μὴ λίαν φανῆς εὐφρόνῃ*, *I fear lest you prove to be very artful.*

NOTE 3. Instead of *μή, lest*, with the subjunctive, *ἴτε, ἴσως*, or *ἄς*, with the indicative, is sometimes used.

NOTE 4. Sometimes the verb, upon which *μή, lest*, depends, is omitted. E. g. (Il. 22, 123: Plat. Crit. 9.)

NOTE 5. Sometimes the subjunctive is put after the particles *ἵ, ἵνα, ἵναμι, ἵναμι, ἵναμι*, unaccompanied by *ἄν*, (§ 214. 1, 4.)

§ 215. 1. The *first person plural* of the subjunctive is often used in *exhortations*. E. g. *Τὸν Μενέλαον μιμώμεθα*, *let us imitate Menelāus.*

2. The *first person singular* also of the subjunctive, preceded by the imperative ἄγε or φέρε, is often used in exhortations. E. g. Φέρε ἀκούσω, *let me hear*.

NOTE 1. Homer uses the *first person singular* of the subjunctive in exhortations without ἄγε, φέρε, or any auxiliary word. E. g. (Il. 22, 450) "Ἴδωμ' ἱππὶν' ἔργα τίτυπται, *let me see what deeds have been done*.

3. The *first person* of the subjunctive is used also in *questions of doubt*, when a person asks himself or another what he is to do. E. g. Πῶς φῶ ἐπίστασθαι; *how can I say that I know?* Εἴπω τι; *may I say any thing?*

Frequently the question begins with the second person of the present indicative of βούλομαι or θίλω. E. g. Βούλει θῶμεν; *wilt thou that we place?* In such cases βούλει or θίλεις usually precedes the subjunctive.

NOTE 2. Sometimes the interrogation disappears after θίλεις or βούλει (§ 215. 3). E. g. Εἴτε τι βούλει προσθῆς ἢ ἀφίλῃς, *whether thou wishest to add or take away any thing*.

4. The *first person* of the subjunctive is used also in questions expressing *indignation*. E. g. (Aristoph. Ran. 1132 - 4) Αἰσχύλε, παραινῶ σοι σιωπᾶν. ΑἴΣΧ. Ἐγὼ σιωπῶ; *Æschylus, I advise thee to be silent. ÆSCH. Am I to be silent?*

NOTE 3. The subjunctive is often used after οὐ μή for the *future indicative*. E. g. Οὐτε γίγνεται, οὔτε γίγοντι, οὐδὲ οὖν μὴ γίνηται, *it is not, it has not been, it will not be*.

In Homer, the subjunctive, with or without εἰν, is sometimes equivalent to the future indicative. E. g. Δύσεμαι εἰς Ἀΐδαο, καὶ ἐν νεκύεσσι φαίηνω, *I will go into Hades, and shine among the dead*.

5. In *prohibitions*, the *second person* of the *aorist subjunctive* is used after μή and its compounds. E. g.

Μὴ φοβηθῇς, *Fear not*.

NOTE 4. The *third person* of the *aorist subjunctive* is rarely found after μή in prohibitions.

OPTATIVE.

§ 216. 1. The optative is put after the following particles:

εἰ, *if*.

ἐπει, ἐπειδὴ, *when, after*.

ἕως, *until*.

ἕως, *until*.

ἵνα, *that, in order that*.

μή, *lest*.

ὅπως, ὥς, *that, in order that*.

ὅτι, *that*.

ὅφρα, synonymous with ἵνα or

ὅπως.

πρίν, *before*.

2. The optative is put also after *interrogative* and *relative words* (§§ 68 : 71 : 73 : 123).

3. The verb of the proposition, upon which the optative depends, expresses *time* PAST. (§§ 209. 3 : 210 : 212. 1.) E. g.

Ἠλαζονεύεθ' ἵνα φοβηθείην ἐγώ, *He was telling great stories that I might fear, or in order to scare me.*

Ἡρώτα δὴ ἔπειτα τίς εἶη, καὶ πόθεν ἔλθοι, *Then he asked who he was, and whence he came.*

NOTE 1. The optative often depends on a proposition which contains a verb expressing *present* or *future* time. In this case it generally denotes *uncertainty* or *probability*. E. g. Κάλεσον τροφὸν Εὐρύκλειαν, ὃφρ' ἔπος εἴποιμι, *call nurse Euryclēa, that I may say a word to her.*

NOTE 2. When the present is used for the aorist (§ 209. N. 1), it is regularly followed by the optative. This is no exception to the rule (§ 216. 3). E. g. Βουλὴν ἐπιτεχνᾷται, ὅπως μὴ ἀλισθεῖεν Ἀθηναῖοι, *he contrives a plan which should prevent the Athenians from assembling.*

NOTE 3. Sometimes the particle *ἄν* accompanies the words which precede the optative (§ 216, 1, 2). Thus the optative is sometimes found after *ἰάν, ἰαυδάν, ἴνα ἄν, μὴ ἄν, ὅπως ἄν, ἰσχύειν, ὅταν, ὅφρα ἄν, ὥς ἄν.*

4. Particularly the optative is used when any thing that has been said or thought by another is *quoted*, but not in the words of the speaker. The action denoted by the optative may refer to present, past, or future time. E. g.

Ἀπεκρίνατο ὅτι μανθάνοισιν οἱ μανθάνοντες, ἃ οὐκ ἐπίσταιντο, *He answered that those, who learn, learn what they do not know.*

Εἶπον ὅτι θαυμαστῶς σπουδάζοιμεν, *I said that we were wonderfully in earnest.*

Ἦιδη γάρ, ὅτι ἐξ αὐτῶν καλόν τι ἀνακύψοιτο τῶν ἐρωτημάτων, *For I knew that something good would come out of these questions.*

NOTE 4. Sometimes *ἴτε* or *ὥς* is omitted before this optative (§ 216. 4). E. g. Ταῦτ' ἀπαγγέλλειν πρὸς γυναῖκα πιστὴν δ' ἐν δόμοις εὔρεσι, *announce these things to my husband; and that he will find his wife faithful in the house.*

Ὅτι may be omitted also when it has already been expressed. E. g. Πρῶτον μὲν πρὸς Παριανούς τινας ἔλιγιν, ἴτε Μήδεος μὲν ἄνω εἴη δαδῖκα ἡμερῶν πρὸς θαλάσσης ἰδὼν. Σιῶδης δὲ ἄρχων ἵκροιτο, *and first he said to some Parians, that Medocus was up twelve days' journey from the sea; and (that) Southes would be the leader.*

NOTE 5. Instead of the optative after *εἰ, ὅτι, ὥς*, the *indicative* is often used. E. g. *Προσιπίντων ὅτι τὴν Ἑλλάδα ἱλευθιροῦσι*, *having proclaimed that they liberate Greece*, where *ἱλευθιροῦν* might have been used.

§ 217. 1. The optative is used in the expression of a wish. E. g.

Σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῇσι μενοινᾷς, *And may the gods give thee as many things as thou longest for.*

NOTE 1. Frequently the particles *εἰ, εἰ γάρ, εἴθε, ὥς*, *O that*, are placed before this optative. E. g. *Εἰ γὰρ ἐγὼν Διὸς παῖς αἰγιόχοιο εἴην*, *O that I were a son of ægis-bearing Jove!*

Homer sometimes adds *κέν* to these particles.

NOTE 2. If the wish refers to *past time*, the *aorist indicative* is used after the abovementioned particles (§ 217. N. 1). E. g. *Εἴθ' ἔξικόπων*, *O that I had been cut off!*

NOTE 3. Frequently the aorist *ἔφιλον* 'from *φιλέω*' with the *infinitive* follows the particles *εἴθε, εἰ γάρ, ὥς*. E. g. *Εἴθ' ἔφιλίν μοι κηδιδὼν εἶναι*, *O that he were my guardian.*

Sometimes *ἔφιλον* with the *infinitive* is not accompanied by any particle. E. g. *Ὀφίλι μνηδὶς ἄλλος Ἀριστογέστον χαίρειν*, *O that no other man had delighted in Aristogiton!*

2. The optative (generally with the particle *ἄν*) in an independent proposition, very often implies *uncertainty, doubt, possibility, or inclination*. E. g.

Οὐκοῦν ἄν ἤδη τῶν θεατῶν τις λείγοι, *Now some one of the spectators might (perhaps) say.*

Ἵσως οὖν εἴποιεν ἄν, *They might perhaps say.*

Ἥδιώς ἄν οὖν αὐτῶν πυθοίμην, *Fain would I ask them.*

Εἴ τις ἔροιστό με, τί νομίζω μέγιστον εἶναι τῶν Εὐαγόρου πεπραγμένων, εἰς πολλὴν ἀπορίαν ἄν κατασταλήν, *should any one ask me, which of the deeds of Evagoras I consider greatest, I should find myself in great perplexity.*

NOTE 4. Frequently the *indicative* is used in the *protasis*, and the *optative* with *ἄν*, in the *apodosis*. E. g. *Εἰ γὰρ μὴδὲ ταῦτα εἶδα, καὶ τῶν ἀδραπέδων φευλότιρος ἄν εἴην*, *I should be more worthless than the slaves, if I did not know these things.*

Also the *optative* is used in the *protasis* and the *indicative* in the *apodosis*. E. g. *Οὐδ' εἰς τῆς νυκτὸς παραγινέσθαι πανστράτιᾳ, εἴ τι ἄρα μὴ προχώρασιν τοῖς ἱεληλυθόσι*, *who were to come in the night with the entire army, in case success should not attend those who had entered.* (§ 213. R.)

NOTE 5. The *subjunctive* with *ἵαν, ἄν, or ἥν* is sometimes used in the *protasis*, and the *optative* in the *apodosis*. E. g. *Ἦν παρίχωσι τοῖς δεομένοις ἐκ πναφῆς χλαῖνας, πλิวεῖται ἡμῶν οὐδὲν ἄν λάβοι ποτὶ*, *if the fullers furnish the needy with gowns, pleurisy will never afflict any of us.* (§ 213. R.)

8. The optative with *ἄν*, in an independent proposition, often supplies the place of the *indicative*. E. g.

Οὐκ ἄν μεθελίμην τοῦ θρόνου, *I will not give up the throne*, where μεθελίμην is equivalent to μεθήσομαι.

Αὐτὸς μέντοι ἔψομαί τοι, καὶ οὐκ ἄν λειφθείην, *I will however follow thee, and I will not be left behind*, where λειφθείην follows ἔψομαι.

4. Frequently the optative (with or without *ἄν*) has the force of the *imperative*. E. g. Εἰ δὲ μὴ, Χειρίσσοφος μὲν ἡγοῖτο, τῶν δὲ πλευρῶν ἑκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελοίσθην, *and if not, let Chirisophus take the lead, and let two of the oldest generals take charge of both wings*, where ἡγίσθω, ἐπιμελίσθω, would be less polite. Λέγοις ἄν, *you may speak, softer than λίγε, speak thou*.

IMPERATIVE.

§ 218. 1. The imperative is used to express a *command*, an *exhortation*, or an *entreaty*. E. g.

φεῦγε, begone! φευγέτω, *let him depart*, φεύγετε, *depart ye*, φευγέτωσαν, *let them depart*.

2. In *prohibitions* the *present imperative* is used after *μὴ* and its compounds. E. g. Μὴ λέγῃς ταῦτα, *say not these things*.

NOTE 1. Sometimes *μὴ* is followed by the *aorist imperative*, particularly by the *third person*. E. g. Μηδὲ σὺ μελῃσάτω, *and care not*.

NOTE 2. The *second person* of the imperative is sometimes used for the *third person*, when the speaker is in great haste. E. g. Χάρεαι διῦρο πάς ὑπηρέτης· τίξιναι πάς τις, *let every servant come hither; shoot, every one!*

NOTE 3. The imperative in connection with a *relative pronoun* or *relative adverb*, is sometimes found in a *dependent proposition* after οἶσθα (from οἶδα, *know*). E. g. Οἶσθ' οὖν ὃ δεῖ αἶσον; *knowest thou what thou must now do?* Οἶσθ' ὥς ποιήσον; *dost thou know how thou must do?* Οἶσθα ὃν ἄ μοι γενέσθω; *do you know what I desire to be done to me?*

INFINITIVE.

§ 219. 1. The infinitive depends on a *VERB*, *PARTICIPLE*, or *ADJECTIVE*. E. g.

*Τμεῖς βούλεσθε γενέσθαι αὐτὸν σοφόν; *Do you wish him to become wise?*

Ἀθηναίους πάντας μετὰ τοῦ θεοῦ νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαι σοι; *Do you think that you will be able to make all the Athenians, together with your uncle, follow your advice?* Here πείθεσθαι depends on ποιῆσαι, ποιῆσαι ὅτι δυνήσεσθαι, and δυνήσεσθαι ὅτι νομίζεις.

Δεινὸς νομιζόμενος εἶναι λέγειν, *Being considered an eloquent speaker.*

The infinitive may depend on the verbs ἀγγέλλομαι, αἰρέομαι, ἀκούω, ἀναγκάζω, ἀνίημι, ἀνῶγω, ἀξιώω, ἀπαγορεύω, ἀπειλῶ *threaten*, ἀπειπεῖν, ἀρχω *begin*, βούλομαι, δέομαι, διανοόμαι, διδάσκω, δοκέω, δύναμαι, εἶω, ἐθέλω, ἔθω, εἶδομαι *see*, ἐπιλῶ, ἔλπομαι, ἐπαγγέλλομαι, ἐπείγομαι, ἐπιτέλλομαι, ἐπιτρέπω, ἐπιχειρέω, εὖχομαι, ἔχω *can*, ἵκετεύω, κατεργάζομαι, κεύω, κέλομαι, λέγω, λιλαιομαι, λίσσομαι, μανθάνω, μέλλω, νημεσιζομαι, νομίζω, οἶδα, οἶμαι, ὄμνυμι, ὁμολογέω, ὀρμάω, ὀτρύνω, ὀφείλω, παραγγέλλω, παραινέω, παρασκευάζομαι, παράφημι, πείθω, πειράομαι, πέφυκα and ἔφην (from φύω), πιστεύω, ποιέω, προαιρέομαι, προσδοκάω, προσποιέομαι, προστάσσω, στυγέω, συνίημι, τολμάω, ὑπισχνέομαι, φαίνομαι, φημί, and some others.

It may depend on the adjectives ἀδύνατος, ἄξιος, δεινός, δίκαιος, δυνατός, ἐπιτήδειος, ἔτοιμος, ἡδύς, ἱκανός, κακός, ὀδύς, πιθανός, ῥᾳδίος, χαλεπός, and some others.

2. The infinitive is often used after verbs, participles, and phrases, to denote a *cause* or *motive*. E. g.

Θυέσι' Ἀγαμέμνονι λείπε φορῆναι, *Thyestes left it to Agamemnon to carry (it).*

NOTE 1. Μίλλω, followed by the infinitive (present, aorist, or future) of a verb, forms a *periphrastic future*. E. g. Μίλλει τιθίνας, *he is about to place*.

The infinitive is frequently omitted, when it can be supplied from the context. E. g. (Aristoph. Plut. 1100-2) Εἴπ' ἱμέλ, σὺ τὴν θύραν ἱεστίως οὕτως σφῶδες; EPM. Μὰ Δί', ἀλλ' ἱμελλων, sc. κέπειν, *Tell me, was it you that knocked at the door so furiously?* MER. Not I, by Jove, I was going (to knock).

NOTE 2. The pronominal adjectives ποῖος, τοιόσδε, οἷος or οἷός τε, and τηλίκος, are sometimes followed by the infinitive, in which case they imply *capableness*. E. g. Οὐχ οἷός τ' εἰμ' ἀποσοβῆσαι τὸν γέλων, *I cannot drive away my laughter*.

NOTE 3. It has already been remarked (§ 158. N. 3), that the omitted subject of the infinitive is frequently different from that of the proposition on which it depends. We remark now that this takes place chiefly after *adjectives*. E. g. Παμφαῆς ἀστὴρ ἰδεῖν, *a star all bright to behold*, where the subject of ἰδεῖν would be τινά.

NOTE 4. In *narration* the infinitive often seems to take the place of the *indicative*; in which case some part of *φημι* or *λέγω* may be supplied. E. g. (Herod. 1. 86) *Τὸν μὲν δὴ ποιεῖν ταῦτα, now he was doing these things, equivalent to* 'Ο μὲν δὴ ἐποίησεν ταῦτα.

NOTE 5. The infinitive of verbs signifying *to go* is in some instances omitted. E. g. (Aristoph. Ran. 1279) *Ἐγὼ μὲν οὖν εἰς τὸ βαλανεῖον βούλομαι, sc. εἶναι, for my part I wish to go to the bath.* (Id. Av. 1) *Ὁρῶν κτελεύεις; do you command us to go right on?*

NOTE 6. The infinitive frequently stands for the *second person* of the *imperative*; in which case the imperative *ἔθελε* or *θέλε* is usually supplied. E. g. *Μήποτε σὺ γυναικὶ ἡπιὸς εἶναι, you must never be indulgent to your wife.*

NOTE 7. The infinitive sometimes stands for the *third person* of the *imperative*, in which case, the subject, when expressed, is put in the *accusative*. It is thus used especially in commands and proclamations. E. g. *Τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας, σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι, taking my arms, let him carry them to the hollow ships, and let him give my body to be carried home.* *Ἀκούετε, λεῶ, τοὺς ὀπλίτας ἀπιέναι, hear, ye people, the heavy-armed soldiers must retire.*

NOTE 8. Sometimes the infinitive is put for the *first person plural* of the *subjunctive* (§ 215. 1), in which case *δεῖ* may be supplied. E. g. *Νῦν ἐν τῇ Ἑλλάδι καταμειναντας ἡμῶν αὐτέων ἐπιμελεσθῆναι, for the present, remaining in Greece, let us take care of ourselves.*

NOTE 9. Sometimes the infinitive expresses a *wish*, in which case *δός* may be supplied. E. g. *Ζεῦ πάτερ, ἥ Αἴαντα λαχεῖν, ἥ Τυδείος νιόν, Father Jove, grant that the lot may fall upon Ajax, or upon the son of Tydeus.*

§ 220. 1. The infinitive is frequently put after words and phrases signifying *so that, so as*; especially when its connection with the preceding clause is not very obvious. E. g.

Αὐτόχειρες ᾠκοδόμησαν, ὥστε θαυμάζειν ἐμὲ, They built it with their own hands, so that I wondered.

Οὐ γὰρ ἔπειθε τοὺς Χίους, ὥστε ἑωυτῷ δοῦναι νῆας, For he could not persuade the Chians to give him vessels.

The words and phrases, after which the infinitive is put, are *ἐφ' ᾧ, ἐφ' ᾧτε, on condition that, ὅσον, ὅσῳ, ὥς, ὥστε, so that, so as.*

2. The infinitive is put also after words signifying *before*, *before that*, (as *πρὶν*, *πρὶν ἢ*.) E. g. *Πρὶν τὸν νόμον τεθεῆναι*, *before the law was made*.

NOTE 1. The infinitive with *ὥς*, *ὅσον*, *ὅσα*, *ὅ* *τι* (from *ὅστις*), is often used in *parenthetical* phrases. E. g. *Ὡς ἔπος εἰπεῖν*, *so to speak*. *Ὡς εἰκάζειν*, *as one might conjecture*. *Ὡς ἐν πλείονι λόγῳ δηλώσαι*, *to explain more fully*. *Ὡς συνελόντι εἰπεῖν*, *sc. λόγῳ*, *to express it briefly, or to be brief*. *Ὅσον γ' ἐμ' εἰδέναι*, *at least as far as my knowledge extends*. *Ὅ τι καμ' εἰδέναι*, *for aught I know*.

NOTE 2. In parenthetical phrases (§ 220. N. 1) *ὥς* is often omitted, in which case the infinitive appears to stand *absolutely*. E. g. *Οὐ πολλῶν λόγων εἰπεῖν*, *not to use many words*. *Ἐς τὸ ἀκριβὲς εἰπεῖν*, *strictly speaking, to speak strictly*. *Δοκεῖν ἐμοί*, *as it appears to me*. *Ὀλίγου δεῖν*, *almost, nearly*. *Πολλοῦ δεῖν*, *far from it*.

NOTE 3. In phrases like *Ὀλίγου δεῖν*, (§ 220. N. 2,) *δεῖν* is sometimes omitted. E. g. *Ὁ δὴ ὀλίγου πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναὶ ἔχουσι*, *which almost all the bodily pleasures have*.

3. The infinitive is frequently accompanied by the particle *ἄν*, in which case it has the force of the *indicative*, *subjunctive*, or *optative*, with *ἄν*, (§§ 213. 5: 214: 217.) E. g. *Ἐπὶ πολλῶν ἄν τις ἰδεῖν δοκεῖ μοι*, *it seems to me that one might see on many occasions*. But *Ἐπὶ πολλῶν τις ἰδεῖν δοκεῖ μοι*, would mean *it seems to me that one saw on many occasions*.

§ 221. Frequently the infinitive has the force of a *neuter substantive*; in which case the *neuter of the article* (§ 141. 3) commonly precedes it. E. g.

Κρείττον ἐστὶ τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν, *To act discreetly is better than to meddle with other men's business*.

Σταυνομένημεθα ἐπὶ τῷ βέλτιον γεγονέναι τῶν ἄλλων, *We pride ourselves upon being of nobler descent than others*.

Διὰ τὸ ξένος εἶναι οὐκ ἄν οἶε ἀδικηθῆναι; *Do you suppose that you will not be wronged, because you are a foreigner?*

NOTE 1. Frequently the infinitive with the article *τοῦ* is equivalent to the genitive denoting that on account of which any thing takes place (§ 187. 1). E. g. *Μή με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονικεῖντα λέγειν*, *τοῦ καταφανὲς γενέσθαι*,

lest you suppose that I do not argue in order that the thing may become evident.

NOTE 2. The infinitive with or without the article *ἐς* is sometimes used in exclamations of surprise or indignation, in which case *ἀνέστης*, *ἐλπίθης*, *εὐχθής*, or *μαζίν* *ἔστι*, may be supplied. E. g. (Aristoph. Nub. 268) *Τὸ δὲ μὴ πυρρὸν εἶπεθαι ἰλθῆέν μοι τὸν κακοδαίμον' ἔχοντα*, *I, a wretch, have been foolish enough to come from home without a helmet; literally, that I miserable should have come from home without a helmet.*

NOTE 3. The infinitive *εἶναι* from *εἰμί*, *am*, seems to be *superfluous* in some instances, particularly in connection with the adjective *ἐκόν*, *willing*. E. g. (Herodot. 7, 104) *Ἐπὶν γε εἶναι οὐδ' ἂν μονομαχίῃμι*, *I should not fight even against a single man, if I had my way about it.*

So in the phrases *Τὸ σήμερον εἶναι*, *to-day*. *Τὸ νῦν εἶναι*, *now*. *Τὸ σήμερον εἶναι*, *generally, on the whole*.

NOTE 4. The infinitive is often put after the substantives *ἀνάγκη*, *θέμις*, *ὥρα*, and a few others, in which case it has the force of the adnominal genitive (§ 173). E. g. *Ἀνάγκη σε πάντα ἐπιστασθαι*, *sc. ἐστὶ*, *thou of necessity must know all things*. *Ὡρα βαδίζειν*, *sc. ἐστὶ*, *it is time to go*.

PARTICIPLE.

§ 222. 1. In general, the participle is equivalent to the indicative, subjunctive, or optative, preceded by a relative pronoun, or by a particle signifying *if*, *when*, *after*, *in order that*, *because*, *that*, *although*.

For the participle with the article, see above (§ 140. 3).

2. The participle in connection with verbs signifying *to know*, *to hear*, *to see*, *to perceive*, *to show*, *to relate*, *to remember*, *to forget*, *to be ashamed*, *to rejoice*, and a few others, is equivalent to the indicative or optative preceded by the conjunction *ὅτι*. E. g.

Τούτο μέμνημαι σφὶ ἐπαγγελλομένῳ, *I remember that you both profess this.*

Γνοὺς βαπτιζόμενον τὸ μειράκιον, *Perceiving that the stripling was overwhelmed.*

Verbs of this class are *αἰσθάνομαι*, *αἰσχύνομαι*, *ἀκούω*, *γινώσκω*, *δείκνυμι*, *δηλόω* (also *δῆλός εἰμι*), *διαμνημονεύω*, *διασπαφίω*, *διαφέρω* *relate*, *ἐνθυμέομαι*, *ἐξετάζω* *prose*, *ἐπιλανθάνομαι*, *ἐπίσταμαι*, *εὐρίσκω*, *ἰδεῖν*, *κατηγορεῖω* *denote*, *κλύω*, *μανθάνω*, *μέμνημαι*, *νοεῖω*, *οἶδα*, *ὀράω* *πυθάνομαι*, *φαίνομαι*, *χαίρω*, and some others.

NOTE 1. The participle after σύνοιδα and συγγιγνώσκω, followed by the *dative* of the *reflexive pronoun*, is put either in the *dative*, or in the case with which these verbs agree. E. g. Ἐμαντιῷ ξυνηΐδειν οὐδέν ἐπισταμένῳ, *I was conscious to myself that I knew nothing.* Πῶς οὖν ἐμαντιῷ τοῦτ' ἐγὼ ξυνεἰσομαι, φεύγοντ' ἀπολύσας ἄνδρα; *now how shall I endure the thought that I have let a defendant escape?* Συγγιγνώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀρθῶς, *we are conscious of not having done right.*

3. Verbs signifying *to endure, not to endure, to overlook, to be contented with, to be satisfied, to cease*, and some others, are connected with the participle. E. g.

Τὸ δύνασθαι διψῶντα ἀνέχεσθαι, *To be able to endure thirst.*

Παῦσαι φλυαρῶν, *Stop talking nonsense.*

Verbs of this class are ἀγαπάω *am contented*, ἀνέχομαι, ἀπαλλάσσομαι, ἄρχω *begin*, ἐκλείπω, ἐμπίπταμαι, ἔχειν ἄδην, κάμνω, καρτερέω, λήγω, παύω, περιοράω, τέτληκα and τλήναι, ὑπομένω, and some others.

4. The participle is often put after the verbs διαγίγνομαι, διάγω, διατελέω, λανθάνω, τυγχάνω, φθάνω, and a few others, in which case the leading idea is contained in the participle. E. g.

Ποιῶν διαγεγένηται, *He has been doing.*

Διάγουσι μανθάνοντες, *They pass their time in learning.*

Διατελοῦσι δικάζοντες, *They are continually deciding cases.*

Δέληθα ἐμαντὸν σοφὸς ὢν, *I did not know that I was wise.*

Τυγχάνομεν ἐπιθυμοῦντες, *We happen to be desirous.*

Φθάνει ἀναβάς, *He went up before.*

NOTE 2. Ἔχω is frequently followed by a participle; in which case the verb, from which the participle comes, would have been sufficient. E. g. Κρύψασ' ἔχεις, *for ἔκρυψας, thou didst conceal.* Εἶχε καταστρεψάμενος, *for κατεστρέψατο, he subjugated.*

The same may be observed of οἶχομαι and the Homeric βῆ. E. g. Ὡλισετο φεύγων, *he escaped.* Βῆ φεύγων ἐπὶ πόντον, *he fled to the sea.*

5. The *future participle* is regularly put after verbs of *motion*, to express the *purpose* of the action of those verbs. E. g. Ἦλθε πρὸς τὸν Ἀγησίλαον ἀσπασόμενος, *he came to Agesilæus to bid him farewell.* Διδάξων ὠρμημαι, *I am going to shew*

NOTE 3. The *present participle* is used after verbs of *motion*, when the time of the action marked by it is the same as that of the verb. E. g. Πέμπει μὲ σοι φέροντα τάσδ' ἐπιστολάς, *he sends me in order to bring these directions to thee*.

NOTE 4. The adverbs αὐτίκα, ἐξαίφνης, εὐθύς, μεταξὺ, ἄμα, are frequently followed by the participle. E. g. Μεταξὺ θύων, *while he was sacrificing*. Ἄμα καταλαβόντες, *as soon as they had overtaken (them)*.

6. The participle with the particle ἄν has the force of the *indicative*, *subjunctive*, or *optative*, with ἄν, (§§ 213. 5 : 214 : 217.) E. g. Τὰ δικαίως ἄν ῥηθέντα κατὰ τῆς πόλεως, *those things which might justly be said against the state*, where τὰ δικαίως ἄν ῥηθέντα is equivalent to ἐκεῖνα ἃ δικαίως ἄν ῥηθείη· but τὰ δικαίως ῥηθέντα would mean *those things which were justly said*.

ADVERB.

§ 223. Adverbs limit the meaning of VERBS, PARTICIPLES, ADJECTIVES, and other ADVERBS. E. g.

Οὕτω ποιῶ, *I do so*.

Καλῶς ποιῶν, *Doing well*.

Ἐπιτήδειος πάνυ, *Very convenient*.

Πάνυ καλῶς, *Very well*.

§ 224. 1. The Greek has two simple *negative* particles, οὐ, *no*, *not*, and μή, *not*. (§ 15. 4.)

2. Οὐ expresses a *direct* and *independent* negation. E. g. Οὐ σε κρύψω, *I will not conceal it from thee*. Οὐκ οἶδα, *I do not know*. Οὐχ οἶός τ' εἰμι, *I am not able*.

So in *direct interrogations*, Οὐ παραμενεις; *wilt thou not wait?* Οὐκ ἡγόρευον; *did not I say?*

3. Μή regularly expresses a *dependent* negation. Consequently it is put after the particles ἵνα, ὅπως, ὥστε, ὥς, ὅφρα, ἕαν, εἰ, ἐπὶ, ἐπειδάν. Also it is put after all *relative* words, when they do not refer to definite antecedents. E. g. Οὐκ ἂν προέλεγε, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, *had he not believed that he should prove a true prophet, he would not have predicted*. Εἰάν τις ἐξελάνη τοὺς ἄρχοντας, καὶ μὴ δέχεται, *and if any one shall drive away the magistrates, and shall not receive them*.

4. *Μή* is used also in propositions containing a *wish*, an *entreaty*, or a *prohibition*. E. g. *Πανσανίης κήρυγμα ποιησάμενος, μηδ' ἐνα ἄπτεσθαι τῆς ληΐης*, *Pausanias proclaiming that no one should touch the booty.*

In *prohibitions*, the *present imperative* or the *aorist subjunctive* is used with *μή*. (§§ 215. 5 : 218. 2.)

5. *Μή*, after verbs implying *fear* or *anxiety*, signifies *lest*; in which case it is followed by the *subjunctive*, *optative*, and sometimes by the *future indicative*. (§§ 214 : 216 : 213. N. 4.)

6. *Μή* has also the force of an *interrogative* particle. E. g. *Μή πε δοκοῦμέν σοι ; do we not seem to thee ?* where the person asked is commonly expected to say *no*. But *Οὐ πε δοκοῦμέν σοι ;* expects or presupposes the answer *yes*.

NOTE 1. The negative particles very often correspond to each other. The following are the negative formulas :

οὔτε οὔτε	neither nor
οὐδέ οὐδέ	neither nor
οὐ οὔτε	not nor
οὔτοι οὐδέ	neither nor
οὔτοι οὔτε	neither nor
οὐ οὐδέ οὔτε	not nor nor
οὔτε οὐ	neither nor
οὔτε οὐδέ	neither nor even
οὔτε οὐ οὐδέ	neither nor nor
οὔτε τέ οὐ	neither nor
μήτε μήτε	neither nor
μηδέ μηδέ	neither nor
μήτε μή	neither nor
μήτε μηδέ	neither nor

NOTE 2. The formulas *οὐ τέ, οὔτε τέ*, (sometimes *τέ οὐ τέ, οὔτε καί, οὔτε δέ*,) are equivalent to *οὔτε οὔτε*, when both clauses have the same verb. E. g. (Il. 1, 603—4) *Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων, Μουσάων θ', αἱ ἄειδον, neither of the harp of surpassing beauty, which Apollo had, nor of the Muses, who were singing.*

But if the verb of the second clause is *different* from that of the first, the second member (*τέ*) of the formula has an affirmative meaning. E. g. *Οὔτε πρότερον ἡμεῖς ἤρξαμεν πολέμου πρὸς ὑμᾶς· νῦν τ' ἐθέλομεν σπονδὰς ποιῆσθαι*, *we never began the war against you ; and now we are willing to make a treaty*, where the verb of the first clause is *ἤρξαμεν*, and that of the second *ἐθέλομεν*.

NOTE 3. The first negative particle of a negative formula is sometimes omitted. E. g. Τρῶες οὐδ' Ἕλληνίς, for Οὐτε Τρῶες οὐδ' Ἕλληνίς, *neither a Trojan woman nor a Grecian woman*.

§ 225. 1. Two or more negatives, in Greek, strengthen the negation. E. g.

Ὅταν μὴ φῆτε καλὸν εἶναι μηδὲν, *When you say that nothing is beautiful, or When you deny that there is any thing beautiful.*

2. The double negative οὐ μὴ is put either with the *future indicative* or with the *subjunctive*. (§§ 213. N. 5: 215. N. 3.)

The double negative μὴ οὐ is commonly put with the *infinitive*. E. g. Οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν, *I shall not object to saying.*

NOTE. Two negatives destroy each other in the formula Οὐδεὶς ὅστις οὐ, *no one who (does) not*. E. g. Οὐδὲν ὃ τι οὐκ ἠρώτα, *nothing which he did not ask*. Οὐδεὶς οὐ τῶν παρόντων ὑπερεπήνεσε τὸν λόγον, *there was no one of those who were present who did not much praise the discourse*. In this case both negatives belong to the same clause.

3. Verbs and expressions, which contain a negation, are often followed by the particle μὴ with the infinitive. E. g. Τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι, *they showed him the law, and told him not to hold any conversation with young men*. Ἐξερυσάμην βροτοὺς τοῦ μὴ διαφράσθεντας εἰς Ἅιδου μολεῖν, *I delivered the mortal race from being utterly destroyed and sent to Hades*.

Verbs of this class are ἀπανδᾶω, ἀπαγορεύω, ἀπέχομαι, ἀπιστιῶ, ἀρνέομαι (also the expression ἐξαρκός εἰμι), εἶργω, ἐπέχω, παύω, ῥύομαι, and a few others.

PREPOSITION.

§ 226. 1. The following eighteen prepositions are called the *primitive prepositions*:

Ἀμφί, *about, around*, with Genitive, Dative, or Accusative.

Ἀνά, *upon, on, in, through*, with Dative or Accusative.

Ἀντὶ, *instead of*, with Genitive.

Ἀπό, *from*, with Genitive.

Διὰ, *through, for, on account of, for the sake of*, with Genitive or Accusative.

Εἰς or Ἐς, *to, into*, with Accusative.

Ἐν, *in, at, with Dative.*

Ἐξ or Ἐκ, *from, of, out of, with Genitive.*

Ἐπὶ, *on, upon, to, towards, with Genitive, Dative, or Accusative.*

Κατά, *down from, against, according to, in, in respect to, with Genitive or Accusative.*

Μετά, *with, among, after, with Genitive, Dative, or Accusative.*

Παρά, *from, by, with, to, besides, along, with Genitive, Dative, or Accusative.*

Περί, *about, around, concerning, of, with Genitive, Dative, or Accusative.*

Πρό, *before, in the presence of, in behalf of, in preference to, with Genitive.*

Πρός, *to, towards, by, in addition to, with Genitive, Dative, or Accusative.*

Σύν and Σύν, *with, together with, by means of, with Dative.*

ὑπέρ, *over, beyond, in behalf of, with Genitive or Accusative.*

ὑπό, *under, by, with Genitive, Dative, or Accusative.*

NOTE 1. Most of the dissyllabic prepositions throw the accent back on the penult, when they are placed *after* the nouns to which they belong. This is called *anastrophe*. E. g. Νεῶν ἅπο, for Ἀπὸ νεῶν, *from the ships*. Ἐχθρῶν ὑπερ, for ὑπὲρ ἐχθρῶν, *for the enemies*.

NOTE 2. Some of the dissyllabic prepositions throw the accent back on the penult also when they stand for εἰμι, *am*, compounded with themselves. In this case, the Attics use the old ἐνι for ἐν (§ 226. N. 6). E. g. πάρα for πάρεστι from πάρεμι, ἐνι for ἐνεστι from ἐνειμι.

NOTE 3. In the early writers (as Homer and Herodotus), the preposition is often separated from the verb, with which it is compounded, by other words belonging to the same proposition. This is called *tnesis*. E. g. Ἀπὸ μὲν ἔθανε ὁ στρατηγός, for Ἀπέθανε μὲν ὁ στρατηγός, *on the one hand, the general died*.

NOTE 4. In case of *tnesis* (§ 226. N. 3), the preposition is sometimes put *after* the verb. E. g. Ἦσε δ' ἅπὸ ρινὸν λίθος, *and the stone knocked off the shield*.

NOTE 5. In case of *tnesis*, when the same compound word is to be repeated several times, after the first time the preposition alone is sometimes used. E. g. Κατὰ μὲν ἵλιυσεν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα, for Κατίλιυσεν μὲν αὐτοῦ τὴν γυναῖκα, κατίλιυσεν δὲ τὰ τέκνα, *on the one hand, they stoned his wife, and, on the other, they stoned his children*. (§ 226. N. 3.)

2. The following particles very often have the force of prepositions.

Ἄνευ or *Ἄτερ*, *without*, with Genitive.

Ἄχρις or *Ἄχρι*, *until, as far as*, with Genitive.

Ἔνεκα or *Ἐνεκεν*, *on account of, in respect to, so far as concerns*, with Genitive.

Μέχρις or *Μέχρι*, *until, as long as*, with Genitive.

Πλὴν, *except*, with Genitive.

Ὡς, *to*, with Accusative.

NOTE 6. The old language has *ἀπαί* for *ἀπό* · *διαί* for *διά* · *ἐνί*, *ἐνί*, *ἐν*, for *ἐν* · *παταί* for *πατά*, only in composition ; *παραι* for *παρά* · *προτί*, *πρότι*, for *πρός* · *ὀπίε* for *ὀπί* · *ὀπαί* for *ὀπί*. The Ionic has *ἐνίκα* or *ἐνικεν* for *ἐνικα*.

NOTE 7. A preposition *without a case* has the force of an adverb. E. g. *Κατακτενῶ γε πρόσ, in addition to this I will kill (thee)*.

NOTE 8. In the old writers, a preposition is sometimes repeated. E. g. *Ἐν δὲ καὶ ἐν Μίμφι, and in Memphis*.

NOTE 9. Sometimes the preposition, with which a verb is compounded, is repeated. E. g. *Ἄν δ' Ὀδυσσεύς ἀνίστατο, and Ulysses arose*.

§ 227. A preposition in *composition* is often followed by the same case as when it stands by itself. E. g.

Ἵππερενεγκόντες τὰς ναῦς τὸν Ἰσθμόν, Carrying the ships across the Isthmus.

Ἐσὶ λθέ με, It came into my mind.

CONJUNCTION.

§ 228. 1. Conjunctions signifying *and, but, or, than*, connect similar words. E. g.

Πολέμου καὶ μάχης, Of war and battle.

Δικαίως καὶ ἀδίκως, Justly and unjustly.

Ἀγαπᾶν ἢ μισεῖν, To love or to hate.

Conjunctions of this class are *καί*, *and*, *τε*, *and*, *ἀλλά*, *but*, *ἢ*, *or*, *ἤ*, *than*.

NOTE 1. The conjunction *ἢ*, *or*, means also *otherwise, else*. The formula *ἢ . . . ἢ*, means *either . . . or*. The formula *πότερον ἢ πότερά . . . ἢ*, means *whether . . . or*.

NOTE 2. The conjunction *ἤ*, *than*, is used after *comparatives* (§ 186. N. 5, 6).

A comparison between two qualities of the same object is expressed by means of two comparatives, expressive of those qualities, with *ἢ*, *than*, between them. E. g. *Μανικώτεροι ἢ ἀνδρειότεροι*, *more rash than brave*. *Ἐποίησα ταχύτερα ἢ σοφώτερα*, *I acted more quickly than wisely*.

NOTE 3. The conjunction *καί*, in the formula *καὶ καί*, means *both and, as well as*.

After adjectives and adverbs implying *resemblance, union, approach*, it may be rendered *as*. E. g. *Ὁμοίως πεποίηκασι καὶ Ὅμηρος*, *they have acted in the same manner as Homer, or they and Homer have acted in the same manner*.

Sometimes *καί* means *even, also*. E. g. *Καὶ Ἀχιλεὺς τούτῳ ἔφθιγ' ἀντιβολῆσαι*, *even Achilles is afraid to meet him*.

NOTE 4. *Τί* is always enclitic (§ 22). The formula *τε καί* means *both and*. The formula *τε καί* (not separated) means *both and*. The formula *καί τε τε*, or *καὶ τε*, is a little stronger than *καί*.

NOTE 5. Sometimes a *possessive pronoun* or a *possessive adjective* and a *genitive* are connected by *καί* in which case the *genitive* is joined to the *genitive* implied in the *pronoun* or *adjective*. (§§ 67 : 131. 1.) E. g. *Παῖδες ἐμοὶ καὶ πατρὸς ἄτασθαύλου*, *sons of me and an indiscreet father*.

2. The following list contains most other conjunctions.

αἶ, Doric, = *εἰ*. It is used also by the epic poets, but only in the formulas *αἶ κε*, *αἶ γάρ*, *αἶθ' εἰ*, *O that*.

αἶκᾰ (*αἶ*, *κᾰ*), Doric, = *εἰάν*.

ἄν, a particle implying *uncertainty* and *indefiniteness*. It may accompany all the moods and the participle. (§§ 213–222.)

Sometimes it is *doubled*. E. g. (Eupol. apud Athen.) *Οὓς οὐκ ἄν εἰλεσθ' οὐδ' ἄν οἰνόπτας ποιοῦν*, *whom formerly you would not have appointed even inspectors of wine*.

ἄν, see *εἰάν*. It must not be confounded with the preceding.

ἄρα (paroxytone), *therefore, consequently*

ἄρα (properispomenon), an *interrogative* particle.

ἄτε (*ἄ*, *τέ*), *inasmuch as, because*.

ἀντάρ or *ἀντάρ* (*ἀντε*, *ἄρα*), *but*.

γᾰ, Doric, = *γέ*.

γάρ, *for*, never stands at the beginning of a proposition.

γέ, a particle of *limitation, at least*. (See also § 64. N. 1.)

οὐν (*γι, οὐν*) = *γι* and *οὐν* united.

οὐ, = *οὐ*.

οὐ, *and, but, for*, never begins a proposition. (See also *μέν*.)

οὐ, *now, indeed, in truth, prithee*. Its compounds are *οὐκ*, *οὐκ*, *οὐκ*.

οὐκ or *οὐκ* or *οὐκ* (*οὐ, οὐκ*), *if*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

οὐ, *if, whether*, followed by the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

οὐ γάρ, *for if*. It expresses also a *wish, O that!* (§ 217. N. 1, 2, 3.)

οὐκ or *οὐκ* (*οὐκ, οὐκ*), *when, after, as soon as*, with the *subjunctive*. (§§ 214. 1 : 216. N. 3.)

οὐκ, *Ionic*, = *οὐκ*.

οὐκ (*οὐκ*), *since, after, inasmuch as*, with the *indicative* or *optative*. (§§ 213. 3 : 216. 1 : 214. N. 5.)

οὐκ (*οὐκ, οὐκ*), = *οὐκ*.

οὐκ (*οὐκ, οὐκ*), = *οὐκ*.

οὐκ, *poetic*, = *οὐκ*.

οὐκ, see *οὐκ*.

οὐ, *truly, certainly*. It is also an *interrogative particle*. It is often followed by *μήν, πού, τοί, γάρ, or οὐ*.

οὐ, *and*. See also *οὐ*.

οὐ, *Epic and Ionic*, = *οὐ, or, than*.

οὐ οὐ, *both and, as well as*.

οὐ, see *οὐ*.

οὐ (οὐ, τοί), used commonly in the formula *οὐτοι οὐ, or οὐ οὐτοι, either or*.

In Homer *οὐτοι* is equivalent to *μέν*.

οὐ, a particle of *confirmation*.

οὐ, = *οὐ*.

οὐ, *that, in order that*, with the *subjunctive, optative*, or with the historical tenses of the *indicative*. (§§ 214. 1 : 216. 1 : 213. N. 6.)

As an *adverb* it is equivalent to *πού or όπου, where*.

οὐ, *Doric*, = *οὐ*.

οὐ or *οὐ*, *Epic*, = *οὐ* (different from *οὐ*, *if*).

οὐ, commonly used in the formula *οὐ οὐ, indeed but, on the one hand on the other*.

οὐ, a particle of *confirmation, really, indeed, certainly*. It is often preceded by *οὐ, οὐ, οὐ, οὐ, οὐ*, and by *interrogative* words (§§ 68 : 73 : 123).

οὐ (οὐ, οὐ), an *interrogative particle*. (§ 224. 6.) Sometimes it is followed by *οὐ* or *οὐ*.

νύ or νύν (short υ) is a weak νῦν, *now*. The form νύ is found only in the Epic language.

ὅμως, *yet, still*.

ὅπως, *that, in order that*, with the *subjunctive, optative, or future indicative*. (§§ 214. 1 : 216. 1 : 213. N. 4, 5.) It must not be confounded with the adverb ὅπως, *as*.

ὅταν (ὅτε, ἄν), *when*, with the *subjunctive*. (§§ 214. 4 : 216. N. 3.)

ὅτι (ὅστις), *that, because*, with the *indicative or optative*. (§§ 213. 3 : 216. 1.)

It strengthens the meaning of *superlative* adjectives or adverbs. E. g. Ὅτι πλεῖστον χρόνον, *as much time as possible*.

Also, it stands before words *quoted* without change.

E. g. Εἶπεν ὅτι Εἰς καιρὸν ἦκετε, *he said, "You have come at the right time."*

οὖν, *now, therefore*. (See also §§ 71. N. 3 : 73. N. 3 : 123. N. 4.)

οὖνεκα (οὗ, ἔνεκα), *on account of which*. As a conjunction it means *since, because*.

ὄφρα, poetic, = ἵνα or ὅπως. (See also § 123.)

πῶς, *very, quite, although*. (See also §§ 71. N. 3 : 124. N. 4.)

φά, Epic, = ἄρα.

τοί (for σοί, § 64. N. 2), *certainly, indeed*. It often corresponds to the English parenthetical phrases *you know, you see*.

ὥς, *that, in order that*, with the *indicative, subjunctive, optative, or infinitive*. (§§ 213. 3 : 214. 1 : 216. 1 : 220. 1.)

It strengthens the meaning of *superlative* adjectives and adverbs. E. g. Ὡς τάχιστα, *as quickly as possible*.

ὥστε (ὥς, τέ), *so that*, with the *indicative or infinitive*. (§§ 213. 3 : 220. 1.)

INTERJECTION.

§ 229. Interjections are particles used in exclamations, and expressing some emotion of the mind.

The following list contains most interjections.

ᾶ, *ah!* of sorrow and compassion.

ᾶ, ᾶ, *ha! ha!* of laughter.

αἶ, of wonder.

αἰβοῖ, of wonder.

ἀπαπαί or ἀπαπαί, of approbation.

ἀταλαττατά, of joy.

ἀταππατταία, of sorrow.

ἀτταταῖ, ἀταταῖ, or ἀτταταιάξ, of sorrow and disgust.

βαβαί or βαβαιάξ, of astonishment. Followed by the *genitive* (§ 187. 2).

ἔ or ἔ, *ah!* of grief.

εἴα (sometimes εἴα), *on! courage!*

εἰεν, *well, be it so.*

ἐλεεῦ, of grief or joy.

εὖγε (εὖ, γε), *well done! bravo!*

εὐοῖ, the cry of the bacchanals.

ἦν, ἦνι, ἦνιδε, = ἰδού, which see.

ἱατταταί or ἱατταταιάξ, of sorrow. Followed by the *genitive* (§ 187. 2).

ἱαῦ, ἱανοῖ, *ho!* in answer to a call. Sometimes it is equivalent to ἰού, ἰώ.

ἰδού (oxytone), *lo! behold!* (See also ΕΙΔΩ in the catalogue of Anomalous Verbs.)

ἰή, of exultation.

ἰού, *alas!* of sorrow. Followed by the *genitive* (§ 187. 2).

ἰώ, of joy or grief. Followed by the *dative or vocative* (§§ 196. 5 : 204. 2).

μύ, μῦ, of pain. It is made by breathing strongly through the nostrils.

οἶά, *woe! alas.*

οἶ, *woe.* Followed by the *dative* (§ 196. 5).

οἶμοι or οἶ μοι (οἶ, μοί), *woe is me!* Followed by the *genitive* (§ 187. 2).

ὀττοτοῖ, ὀτοτοῖ, ὀττοτοτοῖ, or ὀτοτοτοτοῖ, of sorrow.

οὐαί, *woe!* used only by the later writers. Followed by the *dative* (§ 196. 5).

παπαί, παπαιάξ, of pain, sorrow, joy, wonder.

πόπαξ, πόποι, or ὦ πόποι, *O gods!* of complaint.

πύπαξ or πύππαξ, of wonder or admiration.

ρῦπαπαί, a cry used by rowers.

ῦ ῦ, expresses the sound made by a person smelling of any thing.

φεῦ, *alas!* Followed by the *genitive* (§ 187. 2).

φῦ, = φεῦ.

ὦ (with the acute accent), *oh!* of wonder or grief. Followed by the *nominative, genitive, or dative*, (§§ 187. 2 : 196. 5.)

ὦ (circumflexed), *O!* Followed by the *vocative* (§ 204. 2)

ὦόπ, used in encouraging rowers.

IRREGULAR CONSTRUCTION.

§ 230. 1. Frequently a **NOMINATIVE** stands without a verb. E. g. (Xen. Hier. 6, 6) Ὡσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γέωνται κρείτους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ', ὅταν τῶν ἀνταγωνιστῶν ἥτιους, τοῦτ' αὐτοὺς ἀνιᾷ, literally, *as the athletes, when they become superior to inexperienced men, — this does not gladden them; but when they prove inferior to their opponents, — this grieves them*, where one might expect οἱ ἀθληταὶ τοῦτω εὐφραίνονται τοῦτω ἀνιώνται.

2. If in the formula ὁ μὲν ὁ δὲ a *whole* is expressed, this is put either in the *genitive* (§ 177), or in the same case as ὁ μὲν ὁ δὲ. E. g. (Il. 16, 317–22) Νεστοριδαι δ', ὁ μὲν οὔτασ' Ἀτύμνιον ὀξεῖ δουρὶ, Ἀντίλοχος τοῦ δ' ἀντίθεος Θρασυμήδης ἐφθη ὀρεξάμενος, πρὶν οὐτάσαι, *the sons of Nestor, one, that is, Antilochus, pierced Atymnius with the sharp spear but godlike Thrasymêdes directed his spear against him before he struck*. (Soph. Antig. 21, 22) Οὐ γὰρ τάφου νῶν τὸ κασιγνήτῳ Κρέων, τὸν μὲν προτίσας, τὸν δ' αἰτιμάσας ἔχει; *has not Creon given one of our brothers an honorable burial, and left the other unburied?*

3. Instead of the *nominative*, the **ACCUSATIVE** is sometimes found. E. g. (Odys. 1, 275) Μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμίσσθαι, ἃψ ἔτω ἐς μέγαρον πατρός, *as to thy mother, if she very much desires to be married, let her go back to her father's house*.

4. Instead of the *infinitive*, sometimes the **INDICATIVE** with εἰ, ὥς, or ὅτι is used; in which case the subject-accusative stands alone. E. g. (Aristoph. Av. 1268–9) Δεινόν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν, *it is a terrible thing, that the herald who was despatched to the mortals should not return*. (Ibid. 650–2) Ὡς ἐν Αἰσώπου λόγοις ἐστὶ λεγόμενον δῆ τι, τὴν ἀλώπεχ', ὥς φλαύρως ἐκοινώνησεν αἰετῷ ποτε, *that in the fables of Æsop something is said about the fox, that she was once scurvily treated by her partner the eagle*.

§ 231. Sometimes with *two or more substantives* only one verb is put, which can belong only to one of them. This irregularity of construction is called *zeugma*. E. g. (Æschyl. Prom. Vinc. 21, 22) Ἴν' οὔτε φωνήν, οὔτε του μορφὴν βροτῶν

ὄψει, *where thou wilt neither (hear) the voice, nor see the form, of any mortal*, where φωνήν, properly speaking, depends on ακούσει.

§ 232. The Greeks were fond of connecting kindred words as closely as possible. This often occasions a confused arrangement. E. g. (Æschyl. Ag. 836) Τοῖς αὐτὸς αὐτοῦ πῆμασι βαρύνεται, *he is oppressed by his own misfortunes*. (Id. Choëph. 87) Παρὰ φίλης φίλῃ γυναικὸς ἀνδρὶ, *from a dear wife to a dear husband*.

PART IV.

VERSIFICATION.

FEET.

§ 233. 1. Every Greek verse is divided into portions called *feet*.

Feet are either *simple* or *compound*. A simple foot consists of two or three syllables; a compound foot, of four.

SIMPLE FEET OF TWO SYLLABLES.

Spondee, two long; as βάλου.
Pyrrhic, two short; as μόνος.
Trochee or *Choree*, a long and a short; as μήκας.
Iambus, a short and a long; as μένος.

SIMPLE FEET OF THREE SYLLABLES.

Dactyle, a long and two short; as πίνομεν.
Anapest, two short and a long; as νοερώ.
Tribrach, three short; as θέλομεν.
Molossus, three long; as ἀνθρωποι.
Amphibrach, a short, a long, and a short; as νοητός.
Amphimäcer or *Cretic*, a long, a short, and a long; as Κρητικόν.
Bacchius, a short and two long; as εἰδένεις.
Antibacchius, two long and a short; as ἀνθρωπε.

COMPOUND FEET.

Dispondee, a double spondee; as ἀμπισχοῦνται.
Proceleusmatic, ... a double pyrrhic; as λεγόμενος.
Ditrochee, a double trochee; as συλλάβοντες.
Diambus, a double iambus; as σοφώτατοι.
Greater Ionic, a spondee and a pyrrhic; as ποιητέον.
Smaller Ionic, a pyrrhic and spondee; as ἀπολωλώς.
Choriambus, a choree and an iambus; as οἰομένων.

Antispast, an iambus and a trochee ; as *δῖσθημῖ*.
Epitritus I, an iambus and a spondee ; as *παρελθόντων*.
Epitritus II, a trochee and a spondee ; as *εὐλογῆσαι*.
Epitritus III, ... a spondee and an iambus ; as *ἡγουμένων*.
Epitritus IV, a spondee and a trochee ; as *ἀνθρώποισσι*.
Pæon I, a trochee and a pyrrhic ; as *αὐτόμενες*.
Pæon II, an iambic and a pyrrhic ; as *ἄκούομεν*.
Pæon III, a pyrrhic and a trochee ; as *τετυφᾶν*.
Pæon IV, a pyrrhic and an iambus ; as *δι' ἀλόγων*.

2. **ARSIS** is that part of a foot on which the *stress* (*ictus*, *beat*) of the voice falls. The rest of the foot is called **THESIS**. The arsis is on the long syllable of a foot. For example, the arsis of an iambus or anapest is on the last syllable ; the arsis of a trochee or dactyle, on the first.

NOTE. The arsis of a spondee is determined by the nature of the verse in which this foot is found. E. g. in trochaic or dactylic verse the arsis is on the first syllable, thus (— ' —) ; in iambic or anapestic, on the last, thus (— '—).

The tribrach has the arsis on the first syllable, when it is found in trochaic verse, thus (— ' ~ ~) ; on the second syllable, when it stands in an iambic verse, thus (~ ' ~).

The dactyle in anapestic or iambic verse has the arsis on the second syllable, thus (— ~ '—).

The anapest in trochaic verse has the arsis on the first syllable, thus (~ ' ~—).

§ 234. 1. Verses are very often denominated from the foot which predominates in them. For example, the verse is called *dactylic*, when the dactyle predominates in it.

2. A complete verse is called *acatalectic*. A verse, of which the last foot is deficient, is called *catalectic*.

Particularly, a *trochaic*, *iambic*, or *anapestic* verse is called *catalectic*, when it has an *odd* number of feet and a syllable : *hypercatalectic*, when it has an *even* number of feet and a syllable : *brachycatalectic*, when it has only an *odd* number of feet. For examples see below.

3. The *trochaic*, *iambic*, and *anapestic* verses are measured by *dipodies* ; (a *dipody* is a pair of feet.) Thus, an iambic verse of four feet is called *iambic dimeter* ; of six, *iambic trimeter* ; of eight, *iambic tetrameter*.

§ 235. *CÆSURA* is the separation, by the ending of a word, of syllables rhythmically or metrically connected. There are three kinds of *cæsure* :

1. *Cæsure of the FOOT* ;
2. *Cæsure of the RHYTHM* ;
3. *Cæsure of the VERSE*.

1. The *cæsure of the foot* occurs when a word ends before a foot is completed. E. g. Ἰλίου | ἐξάλα- | παξε πο- | λιν, χη- | ρωσε δ' α- | γυνίαις, where ἐξάλαπαξε, χηρωσε terminate in the middle of the foot.

2. The *cæsure of the rhythm* occurs when the arsis falls upon the last syllable of a word ; by which means the arsis is separated from the thesis. This can take place only in feet which have the arsis on the first syllable. E. g. Ἀρεῖς, Ἀ- | ρεῖς βροτο- | λοιγῷ, μι- | αἰφονεῖ, | τευχέσι- | πλῆτα, where the arsis (ρεῖς) of the second foot falls upon the last syllable of Ἀρεῖς.

This *cæsure* allows a short syllable to stand instead of a long one (§ 18. 2). E. g. Τρωεῖς | μὲν κλαγ- | γῇ τ' ἐνο- | πῇ τ' ἰσάν | ὄρνι- | θες ὥς, where the last syllable (θες) of ὄρνι-θες is made long by arsis.

3. The *cæsure of the verse* is a pause in verse, so introduced as to aid the recital, and render the verse more melodious. It divides the verse into two parts.

In the *trochaic*, *iambic*, and *anapestic*, *tetrameter*, and in the *elegiac pentameter*, its place is fixed. (§§ 240 : 245 : 250. 4 : 255.)

Other kinds of verse have more than one place for this *cæsure*.

§ 236. The last syllable of most kinds of verse is *common*, that is, it can be long or short without regard to the nature of the foot.

TROCHAIC VERSE.

§ 237. The fundamental foot of the trochaic verse is the trochee. The tribrach can stand in every place instead of the trochee. The spondee or the anapest can stand only in the even places (2d, 4th, 6th, 8th).

In proper names the dactyle can stand in all the places, except the 4th and the 7th.

§ 238. The TROCHAIC MONOMETER consists of two feet. It is generally found among trochaic dimeters. E. g.

Τηνδε | νυνι.

§ 239. 1. The TROCHAIC DIMETER *acatalectic* consists of four feet, or two *dipodies*. E. g.

Ἄλλ' ἄ- | ναμνη- | σθευτες, | ὦ νδρες.
Των τε | πάλαι- | ων ε- | κεινων.

First with trembling hollow motion,
Like a scarce awakened ocean.

2. The TROCHAIC DIMETER *catalectic* consists of three feet and a syllable. It is found among trochaic dimeters *acatalectic*. E. g.

Τούτο μὲν γε ἥρος αἰεὶ
Βλαστάνει καὶ σὺκοφαντεῖ.
Του δε | χειμω- | ρος πᾶ | λιν.

Could the stoutest overcome
Death's assault and baffle doom,
Hercules had both withstood.

§ 240. The TROCHAIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure occurs at the end of the fourth foot. This cæsure is often neglected by the comedians, but very seldom by the tragedians. E. g.

Εἰᾶ | δη φῖ- | λοι λο- | χῖται, || τοῦργον | οὐχ ε- | κας το- | δε.

Judges, jurymen, and pleaders, || ye whose soul is in your fee.

IAMBIC VERSE.

§ 241. The fundamental foot of the iambic verse is the iambus. The tribrach can stand in every place instead of the iambus. The spondee or the dactyle can stand in the *odd* places (1st, 3d, 5th, 7th).

The anapest can stand in all the places except the last. The tragedians admit an anapest in an even place only when it is contained in a *proper name*.

§ 242. The IAMBIC MONOMETER consists of two feet. It is found chiefly in systems of iambic dimeters. E. g.

Και τοῖς | κολοῖς.

§ 243. 1. The IAMBIC DIMETER *acatalectic* consists of four feet. E. g.

Ἐκτὼ | σ' ἔπει | προσει- | πον, ἐς
 Τὸν δὴ- | μὸν ἔλ- | θὼν ἄ- | σμενος,
 Σπονδᾶς | ποιη- | σᾶμενος | ἔμει-
 τῷ, πρᾶ- | γματων | τε, καὶ | μαχων.

Trust not for freedom to the Franks,
 They have a king who buys and sells.

2. The IAMBIC DIMETER *catalectic* consists of three feet and a syllable. It is found among iambic dimeters *acatalectic*. E. g.

Ἀνὴρ ἀνέυφηκέν τι ταῖς
 Σπονδαῖσιν ἡδύ· κοῦκ ἔοι-
 Κεν οὐ- | δεινι με- | τὰδω- | σεν.

That Sylvia is excelling,
 Upon this dull earth dwelling.

§ 244. 1. The IAMBIC TRIMETER *acatalectic* consists of six feet. It never has a tribrach in the last place.

Its verse-cæsure occurs after the second foot; sometimes after the third foot. Sometimes the verse-cæsure is entirely neglected. E. g.

Ὅσα δὴ | δεδῆ- | γμαι || τὴν ἔμει- | του κατ- | διᾶν,
 Ἡσθῆν | δε βαι- | α, || πανν | δε βαι- | α, τετ- | ταρά·
 Ἄ δ' ὦ- | δυνη- | θῆν, || ψαμ- | μακοσι- | ογατ- | γαφα.

NOTE. The *tragedians* admit a dactyle only in the *first* and *third* places. E. g.

Κιμμερι- | κον ἥξεις, ὃν θρασυπλαγχνῶς σε χρη.
 Τῆς ὀρθοβοῦ- | λου Θεμι- | δος αἰπῦμητᾶ παι.

They admit an anapest only in the *first* place. E. g.

ἄδᾶμαν- | τινων δεσμων ἐν ἀφῶκητοῖς πεδαῖς.

But in *proper names* they admit an anapest in any place except the last; in which case the anapest is contained in the proper name. E. g.

Ὡ παντα νόμων, Τει- | ρεσιδ, διδαστα τε.
 Ἐμοι μὲν οὐδεὶς μνῆδος, Ἄν- | τιγονη, φιλων.

2. The *scazon* or *choliambus* is the iambic trimeter *acatalectic* with a spondee or trochee in the last place. E. g.

Ἐγὼ Φιλαινὶς, || ἡ πῖβωτος ἀνθρώποις,
 Ἐνταῦθα γήρα || τῷ μακροῷ πεκόλμημαι.

§ 245. The IAMBIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure is at the end of the fourth foot; but this cæsure is often neglected by the comedians. E. g.

Οὐκουν | παλαι | δηπου | λεγω ; || συ δ' αὐ- | τοσ οὐκ | ἄκου- | εις,
 'Ο δε- | σποτης | γαρ φη- | σιν ὕ- | μας ἥ- | δεως | ἄπαν- | τας.

A captain bold of Halifax, || who lived in country quarters.

DACTYLIC VERSE.

§ 246. The fundamental foot of the dactylic verse is the dactyle. The spondee may stand for the dactyle.

§ 247. 1. The DACTYLIC DIMETER *acatalectic* consists of two dactyles. It is found among dactylic tetrameters. E. g.

Μυστοδο- | κος δομος.

2. The DACTYLIC DIMETER *catalectic on two syllables* consists of a dactyle and a spondee or trochee. E. g.

Τησδ' ἀπο | χωρῶς.
 Μιμνομεν | ἰσχύν.

§ 248. 1. The DACTYLIC TRIMETER *catalectic on one syllable* consists of two feet and a syllable. E. g.

Ἄλμη- | εντα πο- | ρον.

2. The DACTYLIC TRIMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g.

Ἄλκαν | συμφυτος | αἶων.
 Παμπρε- | πτοις ἐν ἑ- | δραιοι.

§ 249. 1. The DACTYLIC TETRAMETER *acatalectic* consists of four feet, the last of which is a dactyle or a cretic. E. g.

Ὡ μεγα | χρῦσειον | ἄστερο- | πης φας,
 Ὡ Διος | ἄμβροτον | ἐγγος | πυρφορον.

2. The TETRAMETER *catalectic on one syllable* consists of three feet and a syllable. E. g.

Πολλα βρο- | των δια- | μειβομα- | να.

3. The **TETRAMETER catalectic on two syllables** consists of three feet and two syllables forming a spondee or trochee. E. g.

Θουριος | ὄρνις | Τευκριδ' ἐπ' | αἶαν.
Οὐθ' ὑπο- | κλαιων, | οὐθ' ὑπο- | λειβων.

§ **250.** 1. The **DACTYLIC PENTAMETER acatalectic** consists of five feet, the last of which is a dactyle. E. g.

Ἦ χθονι- | αι βαρυ- | ᾠχες | ὀμβροφο- | ροι θ' ᾠμα.

2. The **DACTYLIC PENTAMETER catalectic on one syllable** consists of four feet and a syllable. E. g.

Των μεγα- | λων Δανα- | ων ὑπο- | κληζομε- | ναν.

3. The **DACTYLIC PENTAMETER catalectic on two syllables** consists of four feet and two syllables. E. g.

Ἄτρει- | δας μαχι- | μους, ἑδα- | η λαγο- | δαιτᾶς.

4. The **ELEGIAC PENTAMETER** consists of two trimeters catalectic on one syllable (§ 248. 1). The first hemistich almost always ends in a long syllable. The verse-cæsure occurs after the second foot. This kind of verse is customarily subjoined to the heroic hexameter. E. g.

Βούλεο δ' εὐσεβέων ὀλίγοις σὺν χρημασιν οἰκεῖν,
Ἥ πλου- | τειν, ἄδι- | κως || χρηματα | πᾶσαμε- | νος.

§ **251.** 1. The **DACTYLIC HEXAMETER acatalectic** consists of six feet, the last of which is a dactyle. It is used by the tragedians in systems of tetrameters. E. g.

Ἄλλ' ὦ | παντοι- | ας φιλο- | τητος ᾶ- | μειβομε- | ναι χαριν.

2. The **DACTYLIC HEXAMETER** (or *heroic hexameter*) *catalectic on two syllables*, consists of six feet, the last of which is a spondee or trochee. The *fifth* foot is commonly a dactyle

The predominant *verse-cæsure* is that in the middle of the *third foot*; either directly after the arsis, or in the middle of the thesis of a dactyle. E. g.

Ἄνδρα μοι | ἐννεπε, | μουσα, || πο- | λυτροπον, | ὅς μαλα | πολλα
Πλαγχθῃ, ἐ- | πει Τροι- | ης || ἱε- | ρον πτολι- | εθρον ἐ- | περσεν.

Sometimes the *verse-cæsure* occurs immediately after the arsis of the *fourth foot*. E. g.

Ἀρνύμενος ἦν τε ψυχὴν, || καὶ νόστον ἑταίρων.

ANAPESTIC VERSE.

§ 252. The fundamental foot of the anapestic verse is the anapest. The spondee, the dactyle, or the proceleusmatic, may stand for the anapest.

A dactyle very seldom precedes an anapest in the same dipody.

§ 253. The ANAPESTIC MONOMETER consists of two feet.
E. g.

Γούν δ- | ξυβοῦν.

§ 254. 1. The ANAPESTIC DIMETER *acatalectic* consists of four feet, the last of which is either an anapest, a spondee, or a trochee.

The legitimate verse-cæsure is in the second arsis. It is often made, however, in the short syllable immediately after the second arsis. E. g.

Τι συ προς | μελαθροῖς ; || τι συ τη- | δε πόλεις,
Φοῖβ' ; ἀδι- | κεις αὐ, || τῆμας | ἐνεργων
Ἀφορι- | ζόμενος || καὶ κατα- | πανων.

Tabourgi, tabourgi, || thy larum afar
Gives hope to the valiant || and promise of war.

2. The ANAPESTIC DIMETER *catalectic* consists of three feet and a syllable. It has no cæsure. E. g.

Πολεμον | στίφος | παρεχον- | τες.

NOTE. Anapestic dimeters consisting wholly of *spondees* are not uncommon. E. g.

Δειλάτα δειλάτου γήρως,
Δουλείας τᾶς οὐ τλάτῃς.

§ 255. The ANAPESTIC TETRAMETER *catalectic* (called also *Aristophanean*) consists of seven feet and a syllable.

The verse-cæsure comes after the fourth foot; in some instances, after the short syllable immediately following the fourth foot. E. g.

Οὐπω | παρεβη | προς το θε- | ατρον || λεξων, | ὥς δε- | ξις ε- |
στι.

Διαβαλ- | λόμενος | δ' ἵπο των | ἐχθρων || ἐν Ἀθ- | ναισις |
ταχυβου- | λοις,
Ὡς κα- | μῦθει | την πολιν | ἡμων, || καὶ τον | δημον | καθυβρι- |
ζει.

GREEK INDEX.

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ABBREVIATIONS.

αι	αι	ὅτι	ἐπι	θ	σθ
ἀπο	ἀπο	ἐξ	ἐξ	θ	σθαί
αυ	αυ	δ	ευ	σ	σσ
γδ	γὰρ	λυ	ην	ς	στ
γγ	γγ	κὶ }	καὶ	χ	σχ
γεν	γεν	ἐ }		χ	ται
ρ	ρ	λλ	λλ	τρω	ταν
δ	δὲ	μρ	μεν	τ	τήν
δι	δι	ο	ος	τ	τῆς
δια	δια	ς	ου	τ	το
ει	ει	πει	περι	τ	τοῦ
ἐκ	ἐκ	ρ	ρα	τ	τῶν
ἐν	ἐν	ρι	ρι	ω	υν
		ρο	ρο	ῶπο	ὑπο









